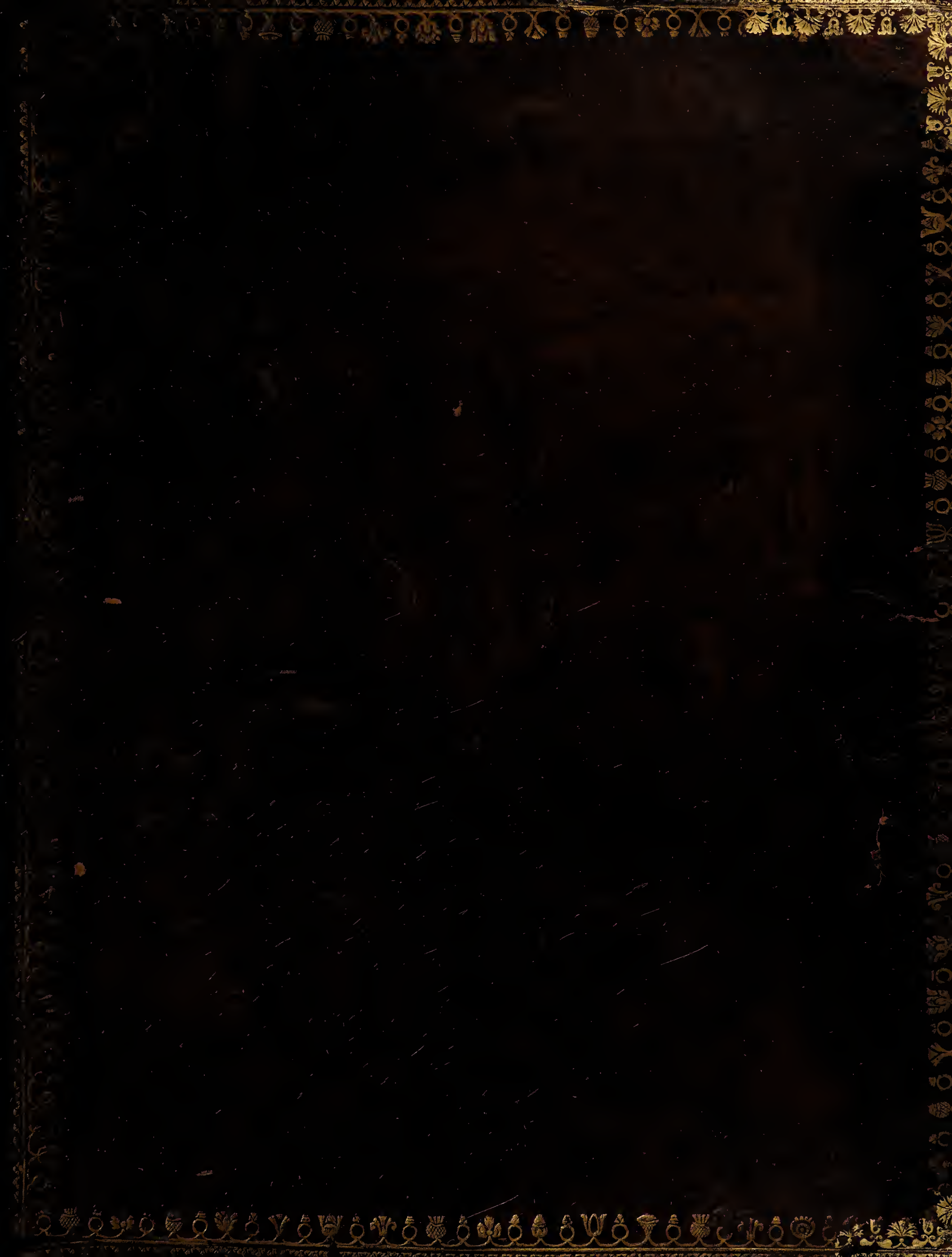




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THOMPSON, T.

XIX

LONDON MEDICAL
A N
Historical, Critical and Practical
T R E A T I S E

How O F T H E *Machineth*

G O U T,

S H E W I N G,

Not only the Uncertainty, but Danger and
Presumption of all Philosophical Systems and
Hypotheses in Physick.

A S A L S O,

What a Physician ought to know, in regard to those Diseases
which precede the *Gout*; are complicated with it; and lastly,
in what Diseases the *Gout* terminates from improper Treat-
ment.

With a Dedicatory Discourse concerning
The *Present State* of PHYSICK in *Europe*.

*At verò nunc aliter hæc se res habet: ut enim aliarum artium cunctarum
opifices plurimum inter se differunt, tum manu, tum mente; sic etiam in
Medica evenit Arte. Quapropter censeo ego, ipsam non egerè Imbelli
Hypothesi, velut ea quæ sunt obscura & dubia, de quibus si quis differere
velit, eum necesse est Hypothesi uti. Hippocrat. de Veteri Medicina.*

By THOMAS THOMPSON, M. D. sometime Profyn-
dick of the University of Padua.

——— *Tentanda Via est, quâ me quoque possim
Tollere humo;* ——— *Virg. Georg. l. iii.*

L O N D O N :

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1892, June 1st, 1892

RELATIVE



TO
CHARLES THOMPSON,
Physician.

S I R,



HE addressing this Treatise to
You, a Father, an experien-
ced Physician, as I conceive,
fully answers all the Views I could pro-
pose as a *Dedicator*; neither would I be
thought singular; for I resolve as most
Writers do, agreeable to the Rule they
have laid down, to chuse a Patron to whom
a the

the Author hath a Mind to let the World know how much he hath been obliged ; besides a Person, who in Comparifon with the Dedicator, is ftation'd in a very high Rank, and one, whom I cannot but think muft be a very competent Judge of what I here fubmit to his Sanction. Thefe are, I think, the principal Points Dedications generally turn upon : And indeed, the more I reflect on the Nature of fuch Compoſitions, I mean Dedications, ftill the more I am convinc'd of the extreme Propriety of my having choſen You, SIR, for my Patron ; and I believe every one muft think fo, to whom we have the Honour to be perſonally known. In regard to the firſt Point, it offers me an Occa-
fion

DEDICATION. v

sion to say more than perhaps, most Dedicators can ; and that without the least Suspicion of Flattery ; for whilst others speak of unmerited Favours, Obligations, and I know not what ; I am only doing Part of my Duty to tell the World, SIR, I not only have received all these from You, but infinitely more, my Life it self.

NEITHER can any Man address a Patron in a higher Station than You, SIR, are to me ; for a Father may be look'd upon as a natural Prince in his own Family : But had there been no such Affinity as this, between Father and Son, to whom could I propose, or to whose Judgment indeed should I care to submit what

I have here drawn up, (I, who have a-vow'd to follow no Systems, depending only upon what Observation, Experience and Reason teach) but to One, who hath himself disdain'd all Hypothesis and Philosophical Systems, and made these Principles the only Rule of Your Practice in an Art You have devoted the greatest Part of Your Life to ; and if it be a Test of the Physician's Abilities, the Preservation of their own Health, (I think it always hath been so) I know not who can stand this Test, if You, Sir, cannot, who have done more ; You have not only by Your Skill in Physick known how to preserve Your Health, but have even rais'd a weak and feeble Constitution to
that

that Degree of Vigour and Strength, others have been so fortunate to be born to. Nay more, You have known how to carry a kind of Youth to above Seventy Years, even through an intemperate and luxurious Age. Many Physicians, no doubt of it, have sufficiently understood those excellent Precepts and Rules in Physick, to have effected the same, but they generally wanted that Prudence and Temperance to have resisted the common Vice of the Age. 'Tis amazing what Destruction the Voluptuousness and Luxury of these last Centuries have made in this Part of the World; infomuch, that broken Constitutions from Intemperance and high Living, are become here among us
in

in *England*, a kind of Popular Disease.

NEITHER can I think the Expression too bold or metaphorical, should we term it an *English* Plague. For does not this Disease like a Plague daily sweep away the Young, the Old, the Weak, the Strong? Do we not daily see the Constitutions of all Orders, shatter'd and torn to Pieces? And is there no secret Pleasure, SIR, to find Your self stand free from the Infection, while so many fall around You? There must, no doubt of it; not that I am persuaded You take a Pleasure in the Misfortunes of others, they can have no other Effect upon your
Mind.

Mind, than giving you a greater Sensibility of Your own Happiness.

*Suave, mari magno turbantibus æquora ventis,
E terra magnum alterius spectare Laborem ;
Non quia vexari quemquam 'st jucunda Voluptas,
Sed, quibus ipse malis careas, quia cernere suave 'st.*

Lucret. l. 2.

I HAVE yet a stronger Motive which hath induced me to offer this Book to You; and I thought it my Duty to do so, because, in some Measure, it touches upon the Principles on which Physick rests; which Principles I have wholly built upon, and received first from You. Those very Principles You always admir'd in our
b
own

own illustrious *Sydenham* and the great *Hippocrates*, admir'd in These, because from Your long Experience and constant Observation, Nature and They were found to be the same. These Principles I received from You; 'tis true I did so; But I could not then conceive the Force and Reason of Them, till Experience afterwards inform'd me They were founded in Nature herself, and therefore unalterable.

*Continuo has leges, æternaque fœdera certis
Composuit natura locis----*

But when I first received them, 'twas with a kind of implicit Faith only, till Practice

con-

confirm'd Them by solid Reason. One would at first Sight believe there was nothing extraordinary in having follow'd Nature, in having observ'd her Laws; one would imagine there could be nothing extraordinary in all this, and that there could be no just Praise for having trod a Path, and perhaps the only one designed and suited to the Reason of Man. But yet when we consider another kind of Intemperance, the Lust of Philosophizing, from whence arose innumerable Systems and Hypotheses, which have so often dazzled and misled such an infinite Number of our Physical Writers, I am no less amaz'd at those Physicians, nor do they

b 2

they indeed deserve less Praise, who have by their Strength of Reason, been able to stem the Torrent of our Systematick Writers. For,

Apparent rari nantes in gurgite vasto.

I am not at all now surprized at the faint Applause SIR, this kind of hypothetick Physick had from you and other great Men, much conversant in the Practice of our Art, at the little Strefs You laid upon our late mechanical Writers who have appeared with so much Ostentation, whose exact and mathematical Calculations made so much Noise, and notwithstanding they adorned their Systems with all the

the Labours of the Anatomists, the Botanists, the Chymists, the Astronomers, notwithstanding they talk'd in such a Manner, wrote, as they imagined, with such Force of Mathematical Demonstration ; yet having compared these Systems with Nature, You saw the Illusion, You believed nothing of all this, altho' it became, (as well it might) the Fashion of the Age, already devoted entirely to Mathematical Studies. No wonder Physick recommended in such a delusive Manner, appeared to the View of those unexperienced in the Practice, in the clearest and most advantageous Light. These Hypothetick Writings did appear so, they were held as sacred ; nay
more

more, they were to be handed down as Models for future Ages to copy after. These inimitable Writers, if we may be allowed to judge from their Air and Stile in Writing, they disdain'd to stoop so low as to persuade us of the vast Improvements Physick receiv'd from their Labours, no, we are even compell'd by Geometrical Demonstration to assert, that their Systems and Hypotheses were the Foundation upon which Physick ought to stand ; and that all taught by the Ancients and Moderns before their Days, was idle Fiction and Romance. Whoever Sir, has Faith enough to believe this, must believe something more ; they must believe all the Observations of *Hippocrates*

crates, Sydenham, and a Thousand more must stand for nothing; and that Nature herself had taken another Course, and entirely inverted her Order.

'Tis true, we have always had hypothetick Writers; but since this modern Sect (the Mechanical) arose in this last Century too, they have pour'd in upon us, and have in a Manner proscrib'd Physick it self. This *Bellinian* Sect grew apace, pass'd on with such Rapidity that it so involv'd the greatest Part of *Europe*; it generally took in all Physicians, and those who were not; unless such Gentlemen who were exercised in constant Practice; but the more
Ex-

Experience they had, the farther still they receded from such Hypothetick Principles. But there were those, even when they first arose, who pass'd the same Judgment upon *Bellini*, the Founder, as they do now upon *Cheyne* one of the last of his Followers. It is not at all surprizing then, SIR, that whoever reads our modern Books, should think there can be any such Thing believed unless Hypothetick Physick. But whoever hears our Consultations must believe there is no such Thing as an Hypothetick Writer. Systems then of late exist almost in every Book, in the Mind, I am persuaded, of no judicious Physician : And even those who

who talk and write hypothetically, dis-
 own they practise from such Principles ;
 but too many, I fear, practise on no other
 Foundation than Hypotheses, altho' it is
 possible they may not believe, at the same
 Time they do so. So great is the Faith
 of those Physicians devoted to *Philosophi-
 cal Systems* ; that they believe they are
 demonstrative, when it is notorious they
 are really Supposititious. However this
 Kind of Mechanical Physick, notwith-
 standing it hath always been exploded by
 our most judicious Physicians, continues
 still to be the Admiration of the greatest
 Part of Mankind, if we exclude Part
 of the Credulous, and the few great
 Men of our Faculty. This hath been the
 Reason, SIR, and the only one I can
 c assign

assign, why many Physicians still persist to write on, delivering their Sentiments hypothetically, contrary to what Experience and Reason, (if they Share in either) teach; and it is to be wish'd, that many of us were no otherwise inconsistent with ourselves, than in practising from Observation and Experience, in order to secure that little Fame which first arose from some systematick Production or other, and still persisting to dictate mechanically, with no other View than to hit the Taste of the Age, with a Doctrine we our selves, (convinced by Experience) have long ago abjur'd.

You

YOU certainly must perceive, SIR, much better than I can, who have had longer Experience in the World, that in taking a View of the present State of Physick, the Judgment of Mankind is very different in respect to it. The few great Men we have disregard Systems, other Physicians who are not so fortunate to be born with their Abilities, or have not had the Opportunity to make these necessary Observations Physick requires, write on; they believe in Systems, and from the Number of such Compositions have taught most People (if they have any Faith in Physick) to believe so too, unless the inferior Class, whose Credulity is as pernicious to themselves, as it is below the

Notice of every wise Physician; Men of this Order, the more they practise, the more they are convinced of the extreme Fallacy of Systems. They detest such dangerous Hypotheses, thinking the Lives of their Patients too sacred, and their own Characters too much at Stake, to depend upon such precarious Points; and must, as they are Men of Honour and Learning, be above stooping either in their Discourses or Writings, to a kind of fashionable Jargon*, (which of late hath

* Entra el Medico al quarto de un enfermo (esto lo he visto yo muchas veces) y à dos palabras de informe, que le oye, empieza à hacer una descripcion exakta de la enfermedad, averigua su essencia, deslinpa sus causas segnala el foco, explica como se hace la fermentacion, donde, y por què conductos le excretion apura la analyfis de la materia pecante, hasta

hath been a kind of Test of the Physi-
cian's Ability, and generally received
with-

haste determinar la configuracion de las particulas, que la romponen, con otras mil cosas que omito : y esto todo con tanta confianza, como si fuera para sus ojos, perfectamente diaphano el cuerpo del doliente. Toda esta retaila t'enen los circunstantes por cierta ; siendo assi, que no hai en toda ella ni una proposicion sola, que, à buen librar, no sea dudosa. En quanto a los medicamentos, habla con la misma satisfaccion. Determina a punto fixo su actividad, y modo de obrar, califica su importancia, justifica su innocencia. *Respuesta al Doctor Don Martin Martinez*, p. 138, 139.

Un des plus grands hommes de notre siecle a donné sur le mouvement musculaire une explication qui est indigne d'un si grand génie : Lorsque la volonté, dit-il, envoie le suc nerveux dans les muscles, les parties de ce suc par leurs pointes subtiles s'attachent aux parties du sang & les divisent, alors les parties d'air renfermées dans ce sang forment une ebullition, & se dilatent tout à coup. Cet air n'est pas un air grossier, mais un air infiniment subtil, qui s'évapore facilement ; d'abord que par une impetuosité subite, il a rarefié le sang, s'il se trouve des pointes trop fortes dans le suc nerveux, elles rompent les cellules où sont refermées des parties grossieres d'air, de là vient qu'il se forme quelquefois de vesicules à la surface des muscles ; c'est par la formation de telles vesicules que se produit.

L'opinion de M. Keil n'est autre chose que la copule explosive, habillée d'une autre maniere ; cet Auteur qui n'avoit en
tête

out any great Discrimination by most People, in *Europe*, as you may easily see
by

tête que l'*attraction* ou la cause inconue de M. Newton, supposé que les parties du suc nerveux ont une attraction extraordinaire, dès qu'elles sont mesleés avec la sang, elles attirent les particules qui la composent; ces parties plus fortement attirées occupent moins d'espace, par là l'air qui est renfermé dans le sang, se dilate tout à coup, & gonfle les muscles, ce gonflement en rapprochant les tendons, fait la contraction. Voilà une opinion de, plus ridicules. 1. Cet Auteur explique la contraction des muscles par le phenomene les plus inconnu, qui est l'attraction. 2. Il suppose que l'air qui se dilate tout à coup gonfle le muscle; mais la dilatation de l'air doit repondre à la condensation des liqueurs dont les parties s'approchent, selon lui; ainsi le muscle ne changera pas de situation: dans tout le reste M. Keil demontre fort bien la maniere dont les vesicules se gonflent, mais sans rendre justice à M. Bernouilli, qu'il a copié. *L'Anatomie D'Heister*, p. 88, 89, 90.

At qualescunque fuerint eorum motus (neque enim in his σοχαρμοῖς diutius haerere lubet) certe perturbari possunt vel per alienum & inimicum aliquod, in *Cortice Cerebri* a Sanguine depositum; haec in penetralia, & sacrosancta Adyta, se insinuans; *Spirituum* Choro se immiscens; ad eos adhaerescens; eosque inter se confundens: vel, par Vasa Sanguinem vehentia, in propinquo tumefacta, Tubulosque Spiritus continentes coarctantia. Quae posterior ratio probabilior est, in *Vertigne* Cranii depressionem excipiente; ubi angustis

by running over the Quotations) yet have they arose to the greatest Honours ;
an

gustiis *Spiritus* urgentur, nec, possint Choreas exercere, Theatro satis spatioſo gaudent. At in *Vertigne* Variolas antecedente, vel ab Ebrietate, & in hac nostra *Arthritica* locum obtinere poteſt (uti videtur) utraque. *Musgrave de Arthritide*, p. 356, 357.

Where the Symptoms are moderate, and where the Blood is not too much rarefied, to deny *ſmall Beer*, to be taken now and then moderately, is a needless Severity, and very often hurtful, eſpecially where it has always been uſed as a common Diluter of the Food. But in others, whoſe vital Powers are wound up to their higheſt Pitch, and whoſe Blood is in vaſt Agitation, *ſmall Beer* will not agree ; becauſe however ſmall, it contains a Portion of Spirit, which by its Briskneſs, will irritate the *Fibrillæ* into more frequent and ſtrong Contractions ; and as it contains a deal of very elastic Air, it is ever ready to ferment, by which Means it will cauſe ſtill greater Tumults in the Blood, and render the Patient delirious, if not ſo before.

Hence all thoſe ſorts of Drinks produce wonderful, beneficial Effects, by mixing with, diluting, attenuating, and diſſolving the Groſſneſs and Cohesion of the Blood and *Moleculæ*, which foul the Glands, furr the Channels, beget Obſtructions in the minute *Tubuli* of the Body. They alſo ſheath, diſſolve and break the ſharp *Spiculæ* of the acrid, alkaline

an Instance of what I assert may be seen
in one of the greatest Physicians of this
Age, and of our Country, to whose emi-
nent

kaline Salts, and promote their Discharge through some of the
Emunctories. And *lastly*, by their Smoothness and Slipperi-
ness they supple, relax, and take off the too great Tension
and Stiffness of the Fibres; upon all which Accounts they
are excellently good. *Langrish's Modern Practice of Phy-
sic*, p. 150, 151.

The widening the Capacities of the small Vessels. Labour
or Exercise assists the *Gouty* three different Ways: *First*, As
it increases the * Motion of the Parts of the Fluids among
themselves; so that their Salts, by their † striking one against
another, are broken and made less, that they may pass more
readily through the small Vessels. *Secondly*, As it adds a
new and *foreign* Force to the Blood, and thereby promotes
its Circulation from the Heart through the small Vessels;
driving some of the grosser Parts of the Fluids through them,
which in the ordinary Course of the Circulation would not
pass so freely; and thereby opening their Obstructions, and
enlarging their Capacities. *Thirdly*, As it increases the natu-
ral Perspiration; the Action of the Muscles in Labour and Ex-
ercises, and the Spring of the Solids by their multiply'd Ef-
forts, squeezing the Strainers of all their Contents. But to
make Labour and Exercise as useful as may be, two Cautions
must be added to them: *First*, That they be not too violent,
in

nent Station his incomparable Knowledge
 in Phyſick hath rais'd him to, and in
 ſpight of the various Opinions of the
 World, notwithstanding the Sceptiſm of
 ſome, the Credulity of others, the Admi-
 rers of Systems; for all theſe, SIR, will
 judge, one would think it an impoſſible
 Thing, for ſuch a Man to be univerſally
 approved, whoſe Knowledge cannot ſuffer
 him to be of either Opinion, for he himſelf
 I know muſt believe leſs than the Credu-
d
lous,

in reſpect of the Patient. For too violent Exerciſe will, ne-
 ceſſarily either ſpend the Spirits, whereby the Digestions and
 Circulations will be impaired; and ſo a regular *Gout* be
 brought into an irregular one: Or by ſhaking all the *gouty*
 Salts at once upon the Extremities, a regular Fit will be for-
 ced out; which, in leſs violent Exerciſe, might have been
 ſpent by perſpiration. *Cheyne's Eſſay of the Nature of the*
Gout, p. 17, 18.

lous, not at all with the Systematick, but infinitely more than the Sceptick. Is it not then something extraordinary, SIR, that such a Physician, and in this Age, should convince all Orders of Men of his being, and that without Writing, what *Celsus* said of *Hippocrates*, *Primus quidem ex omnibus Memoria dignis, vir & arte & facundia insignis.*

Yet I think we are not to be surpriz'd, if we reflect what an Influence a vast and happy Practice hath even upon those who possibly may not be able to judge of the Art; however, they may, of frequent Success; Success enforces and prevails

prevails more over Mankind in general than all the most artful and geometrical Systems. The Deportment of such a Physician in Practice, the Event being generally happy, where-ever he is concern'd, resembles in some Measure the Life of a good Ecclesiastick, whose Actions and whose Manner of Life are the best kind of Preaching, which recommends and controuls more powerfully the Minds of Men than the most elaborate Composition; his Actions and very Manner of Life are a superior kind of Eloquence; and it is only such a Physician, who can pass a true *Judgment* of Physick, who so well understands his Art.

THE next Sett of Physicians have a very hard Task, (at least, if they are generous Men,) and, perhaps, should the Opportunity of much Practice fall into the way, might possibly, hereafter excel. Something must be done to raise a Name, and what more easy, easier even than to translate, (since most People are charm'd with Philosophical Systems,) than to draw up some mathematical Hypotheses or other, and accommodate it to the Taste of the Age. Neither can they when this is done, be brought, if they are Men of tolerable Parts, to believe one half of what they have calculated: But when they once come to practise, every Day's Experience convinces

vinces them the whole is wrong. These Gentlemen have at this Time a very odd Card to play; they rack their Brain every Day, in order to lay up a sufficient Number of Observations and solid Fund of Experience; for on these they are convinced Success only can attend, and upon this Foundation their Character must stand or fall: Should they depend upon their Systems, these may be exploded or become unfashionable, and they soon may have the Misfortune to follow them. Yet such Men are unwilling to own they follow Experience and Reason only; they are obliged to persist assigning These, or those mechanical Reasons for what they prescribe, not daring to own, that it was from the
Foible

xxx DEDICATION.

Foible of their Admirers the Name first arose : For would it not be an ungrateful, nay an invidious Task to confess our own Favourite Systems, which appear'd to be once so demonstrative, were now purely *chimærical*, and to pronounce those Men impos'd upon, who were become Physicians from the reading of such Books, and really imagined themselves competent Judges, to censure or approve physical Writers ; it would, no doubt, be very disagreeable ; but however disagreeable, the World ought not to be abused ; and in relation to such Physicians, I think it to be a Point of Wisdom to own they were once in the Wrong, it shews they are wiser to Day. Besides, I will venture to say that
that

that Men of whatever Degree or Knowledge, can pass no true Judgment of the Motives we use to obtain our Ends in Practice, they can be only Judges of Matter of Fact, the result of that Practice. This extends to all, unless those who have practis'd Physick itself. Should I be so fortunate to succeed ; however, I attempt, at least, in laying open the Principles of our Art, shewing the Motives from whence we act ; the Reasons for prescribing so and so : By these Means the Minds of Men in general, may be set right in regard to Physick ; if so, every Practitioner must rise or fall, according to his intrinsick Worth in Physick,

sick ; yet it is not impossible, but I may share the Fate of the Man in *Ben Johnson's* Play, who unmask'd the Conjuror ; what follow'd ? why, the People took the Impostor's Part and fell upon him, because in discovering the Cheat, their own Folly and Ignorance appeared ; so great is the Pride of the Generality of Mankind, that they had rather be impos'd upon a thousand times, than suffer their Judgment once to be called in Question.

WE have yet another Class of Men who call themselves indeed Physicians ; these have in a Manner glutted the Age with their laborious Compositions accounting (as the Phrase is) mechanically

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for Powers and Operations of Medicines, the immediate Cause and Nature of Diseases, *they are chiefly taken up in telling us rather after what manner we are cur'd, than in teaching us how to cure:* And if we may judge of the Number of these People, from the Books which have appeared this last Century, it must appear so considerable, that most will be inclin'd to believe there can be no other Physick than Systematick, and the World in general, I believe, think so, but we, who follow Experience and Observation, think and believe quite otherwise. Nay, we scarcely believe these Gentlemen to be Physicians at all, notwithstanding their boasted Skill in Anatomy, Chymistry,
e Mechanics

XXXIV *DEDICATION.*

Mechanicks, &c. I am sure we ought not to receive such Men into our Communion, who differ so widely in the fundamental Principles of our Art; which is apparent to every one who reads. We scarcely find any Thing in these mechanical Lucubrations, founded on Experience and Reason. An elaborate Composition of this kind consists but of two or three loose Observations scatter'd here and there, tagg'd to some miserable Hypotheses or other; but when once these Hypotheses are brought to the Test, by Practice, they vanish as a Mist before the Sun. There is nothing solid in Works of this kind, a huge Volume may be squeez'd

D E D I C A T I O N. XXXV

queez'd like a Spunge into little or nothing.

THEY are these Books, SIR, which have turn'd the reasonable and thinking Part of Mankind into downright Scepticks: As they were not able to distinguish, (not having the Opportunity of Practice,) true Physick from Systematick, with which the World hath abounded of late they condemned the Whole in general.

WE are not to accuse the Moderns alone, the Ancient had their Hypotheses as well as we: But it would be needless, SIR, for me to mention the Systems

e 2

stems among Physicians heretofore, which brought about so many Revolutions both in the Theory and Practice, to whom the History of Physick is so well known, I shall only confine my self to the present Age, which shows that Mankind have ever had much the same way of Thinking. We have as many Disputes among us at this Time, as the *Greeks* and *Romans* had, we hold as different Principles, which draw on as great a Variety of Practice, we are now ready to separate again from each other, as we did above a thousand Years ago, from whence we may expect to see other Sects and other Schools arise, or, at least, the old ones revived again. The late mechanical
 Wri-

DEDICATION. XXXVII

Writings from *Bellini's* Time, affected the Minds of People, much as the Dogmatics did in the Times of Empiricism. For the Philosophers setting no Bounds to their Reason, in those Days, offended so much, that many Physicians would hear of no Reason at all, and so fell into quite another Extreme; whence Empiricism arose: But still they belived there was such an Art as Physick; the Philosophers of late, as they went beyond the Ancients in their *Hypotheses*, of consequence have affected the reasonable Part of Mankind, so much the more, which hath not only brought in Vogue Empiricism, but hath produced that Scepticism we every day perceive

ceive in our better People, we are often called to attend.

YOU see, SIR, that the Ancients and the Moderns resembled each other, Physicians seldom observed that just *Medium* in their Writings, nor Mankind in their Judgment.

*Medioque ut limite curras,
Icare, ait, moneo : ne si demissior ibis,
Unda gravet Pennas; si celsior, ignis adurat*

THE Constitution of Physick resembles our Constitution of State. We are to limit Reason, as Statesmen Power; lest we fall under the absolute Dominion
of

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of *Hypotheses*, as they of Monarchy. We are to keep up to the Dignity of Reason, as the State to a limited Monarchy, lest we fall into Empiricism ; if so, our Lives might fall a Sacrifice to every insignificant Empirick, as the Liberties and Properties of Mankind, to the Confusion and Anarchy of a State.

YOU perceive, SIR, my Dedication extends it self into a kind of *Præmium* to what I have wrote, by my giving You more Trouble to read on : And indeed, I thought something of this kind was necessary by way of Apology for what I have here submitted to Your Judgment, otherwise I should appear very singular
to

to have oppos'd Systems; the Generality of People imagining, that our best Physicians practise from such Principles as are found in most of our modern Authors: But they are quite mistaken; for our ablest Physicians abhor and detest such Hypotheses, which of late make up the principal Part of our Writings, and upon which too many found their Practice. The Truth is, we can now scarcely have any Idea of what Physick is, if we examine only what is treated of in Books; practical Physick is one Thing, and written Physick another. Surely we ought to write as we practise; it is very unfair that the Publick should be kept in the dark, (whom it concerns more than
even

even the Professors themselves, and taught to believe that such curious Systems and *Hypotheses* are the true Foundation of Physick, when we at the same Time well know they are both precarious and dangerous. If this was permitted longer, how would People be able to chuse their Physician, they must of necessity make a wrong Choice: Nay those very Qualifications which raise Esteem, are such, that a skilful and learned Man ought to be ashamed of.

FOR this Reason, SIR, I thought it absolutely necessary to pass lightly over the State of Physick with regard to *Hypotheses*, which have of late prevailed so
f as

as almost to obliterate the very Elements of our Art, abroad as well as at home. The *most eminent Practitioners in Europe*, would proscribe all Systems and Hypotheses. Yet the greatest Number of our Writers treat of nothing else, because most who are not Physicians, if they believe any Physick, believe this.

I shall now conclude to prove, and I cannot but think, even to Demonstration, how short the Views are of most of us here in *England*, and how extremely ill we judge of the present State of Physick, if we consider *Europe* in general ; to be sure the common Judgment of Men must be

be as wrong in respect to Physick, as they are in Politicks: Politicians are not alone to consider the Disposition of one Set of People, of one Kingdom, we are to be acquainted with the several Orders of Men, our Constitution at home, and the several Views and Dispositions of those abroad, thus from particular to particular, till we at last take in the whole View, of every Order, and of every Kingdom, as they stand separate, and view the whole again in a complexed Body together, as they depend reciprocally upon each other. How ridiculous would it be for a Man of Sense to be attentive to a Coffee-house Politician, to run away with the first Opinion of

a popular Error of one Set of People, when at the same Time they are utter Strangers to the Sentiments of the rest of Mankind, as ignorant of their Constitution at home, as they of any other State abroad. We have exactly the same Judgment pass'd upon us, and by People much as capable to give their Opinions in Physick, as they are in Politicks. I shall contract the Whole then into one View, and offer it to You, that You may see how different the present Posture of our Affairs, (to use a political Phrase,) is at this Time, to what generally is the Opinion among us here at present. There are Physicians, (who at home and abroad) found their Practice on Experience

ence and Observation ; and if they write, it is exclusive of all Systems and Hypotheses ; there are also those who talk and write hypothetically, to take in the Vulgar, but at the same time practise tacitly from Observation and Experience, to be assured of Success ; there are those again who out-number all the rest, and have been look'd upon this last Century as the principal Writers, I mean those who practise upon Hypotheses, believe and teach no other Doctrine. The Empiricks are beneath our Notice.

WE differ then among our selves, as Politicians concerning the Constitution of a State : The first Order looks upon the
second

second as disingenious, of mean Spirit to court the Vulgar for Applause ; but they view the Systematics as a pernicious Set of People, whose Doctrine must sap the very Foundation of our Art ; and as only these Systematics have in a manner appeared since *Bellini's* Time, their Number drew the Attention of Men, not their intrinsic Weight ; it was natural enough for every one, who were not Physicians, to take their Opinions from what they heard and read from us Physicians, they could not entertain any other Opinion of Physick, but that of its being founded upon System, explained by Hypotheses, because the Voice of the few great Men could not be heard, being

being drown'd by the constant Clamour of the Systematics, who took up the Press almost entirely to themselves: But Men of Judgment, attentive to what they write and heard, found such incredible Things to be believed, that they became Scepticks, Credulity and Superstition seiz'd upon the little Understandings. Thus stands Physick, and the Judgment of Men in regard to us, how few, Sir, are able to judge aright? I leave You to determine; however, I shall now pass on to the Sentiments of our greatest Physicians in *Holland, Italy, France, Spain, and England, &c.* concerning systematick Physick; which I dare say will be a sufficient Apology for my writing contrary to
the

the general Opinion of our modern Authors, however consentaneous to Men of the greatest Dignity in our Profession.

BOERHAAVE, not long before he died, renounced all *Systems* and *Hypotheses*. *Hippocrates* and *Sydenham*, and his own Observations were what he depended upon, not but when he wrote, or dictated, he often fell into Hypotheses the common Vice of the Age.

SYSTEMS are condemned by the greatest Men in *Italy*; I have a Letter before me of the celebrated *Zanini's* *, in which he complains to his Friends, that

* *Ant. Mar. Zanini*, M.D. Veronensis Epistola, ad Dom. *Joh. Bapt. Verna*.

that the Physicians of his Country were forming of Systems, dictating Hypotheses; that the ancient Fathers in Physick stood in a manner proscrib'd; he looks upon the Race of these Philosophers, as *Euripides* did upon those of *Greece*: For it was an Age, at that Time too, which swarm'd with philosophical Chimæras, and justly call'd for the Vengeance of the Satyrists; and I could mention another Age, in another Country, (would it not offend) that even surpass'd that of *Greece*, in physical Dreams and Speculations, if we may be permitted to judge from the keener Satyr of a greater Cenfor of Mankind than ever *Euripides* was. System-
g atick

1 DEDICATION.

atick Physick prevail'd too among the *Spaniards* so much, that those, who were not acquainted with the Practice became Scepticks, as all Men of Reason must, if no other Physick be offer'd to their View. It produc'd this Effect ; it call'd for the learned Pen of Don *Benito Geronymo Feijoo*, D. D. † who being no Stranger to our Physical Writers, found such infinite Contradictions among the Philosophers themselves, especially the Mechanical, whose pretended Demonstrations were observ'd perpetually to clash ; he contended publickly, in a most learned Treatise (of the Uncertainty of Physick) with *Don Martinez*,

† Theatro Critico Universal, escrito por el *Benito Geronymo Feijo*, Discurso Decimtercio de lo que sobra y falta en la Ensenanza de la Medicina, p. 336.

D E D I C A T I O N. li

tinez, the K. of *Spain*'s Physician, to shew if there were any Principles certain in Physick, who, in his Answer was compell'd to give up all System and *Hypotheses*; and of consequence, the greatest Number of our modern Writers: And indeed it was a Point of Wisdom to do so; for should he have endeavour'd to have hid the Defects of such Men, which was impossible to be done to a prying and judicious Eye, the Odium and Contempt must have involved the whole Order in general. The *French*, and of late, conceiv'd the Danger to be so great from the Innundation of these systematick Writers, that *Monsieur Le François* †, in his *Critic*
g 2 *icism*

† *Monsieur le François* Reflexions Critiques sur la Médecine. p. 139.

ticism, an Attempt to reform Physick, address'd the Court openly on this Occasion, which was approv'd of by the Regents of the University of *Paris*, the Dean of the Faculty and the King of *France's* principal Physicians. In *Scotland* Physicians will hear no more of Hypotheses *; the same Dislike happens to be at this Time in *England*, I am the more assur'd of this, because I have it *viva voce*, from the most eminent of our Profession; but these eminent Men, as they are not Writers at this Time, and the greater Number of our Authors still continue to follow the common Vice of the Age, of consequence, the Kingdom in general, are not yet appris'd of this

* See the *Edinburgh Observations*.

this tacit Revolution, they are, in a Manner, Strangers to the present State of Physick; they are still persisting in Systems and Chimæras, notwithstanding they have been universally condemn'd by greater Physicians, as we see People in the Country, dressing after a Mode long ago laid aside as unfashionable at Court.

FOR this Reason, SIR, I chose the Gout for my Subject, as a Disease less understood, and, on which, more *Hypotheses* have been form'd, than on any other that I know of; and by these Means, when *Hypotheses* are compar'd to Practice, their Insufficiency, as well as extreme Danger, becomes more obvious.

THE

THE first Book I design'd as a Model, after which, (although much superior to what I have done,) *Physicians, I think, should deliver their Opinions, I mean, independent of all System; they are allow'd to build upon nothing but Experience, Observation and Reason. Physicians have a Right, and a Right only to give their Opinions on what they themselves have observed in their Practice.*

AND if, SIR, I have your Approbation, that the Result of what I here offer, proves that Systems and Hypotheses undermine the Foundation of Physick; and have been the only Cause of preventing us from improving the Knowledge and Method of Cure of this one
Dis-

DEDICATION. lv

Disease, and, that whoever hath acted from such hypothetick Motives, acted on very precarious and dangerous Principles ; perhaps, these Systems and Hypotheses might have the same Influence over all other Diseases ; if so, such Principles must render Physick extremely uncertain, and therefore highly injurious to Mankind. This calls for something of a higher Nature than what I here publish, *An Essay concerning the Principles of Physick in general*, which I shall next attempt, and with great Humility submit to the Judgment of the Learn'd of our Faculty. Certainly, something of this kind is necessary ; which, no doubt of it, demands the Notice of Men of superior Abilities than I pretend to have. However,

ever, I shall presume, as a younger Counsel, to open a Cause, which I think, of great Importance to Mankind, that may, perhaps be carried on afterwards, by those who are capable of accomplishing so just a Design ; at least, I shall prevail thus far, I shall bring the Attention of People to the Basis upon which Physick stands ; we shall no longer consider the few withered Branches of a Tree, whose Root perhaps it self may be so far tainted, that unless the corrupted Part be soon cut away, the Body at last might perish, and the World in general be depriv'd of the Fruit of so excellent a Plant.

I am,

S I R,

Your most dutiful,

and obedient Son,

THOMAS THOMPSON.

Lincoln's-Inn-Fields,
Lond. Feb. 13th,

1740.



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O F T H E

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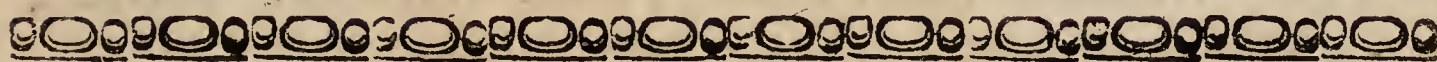
A N

Historical, Critical and Practical

T R E A T I S E

O F T H E

G O U T.



B O O K I.

TH E Gout may be look'd upon as a
salutary Disease : I mean, when it can
be brought to a regular Fit ; and each
Fit afterwards is not permitted to ascend to a
very high degree of Inflammation : For should
this be the Case, the Disease would then be so
B far

2 *Historical, Critical and Practical*

far from being Salutary, that, on the Contrary, it would be one of the most Violent, and not without Danger.

THE Gout begins as most Inflammations do ; and is it self a Fever of that kind, the Blood being always inflam'd more or less, according to the State of the Disease ; so that whatever occasions an Inflammation of the Blood, will generally bring on a Return of the Gout.

NO wonder then that Those who are subject to Inflammations of the Eyes, Throat, Lungs, Head, and other Parts, should be also to the Gout at last ; since perhaps, the Cause is the same, as well as the Disease, in General ; only different Symptoms appear, as different Parts of the Body become affected.

FOR I have observed most Gouty People to have passed through some or other of these
Inflammations,

TREATISE *of the* GOUT. 3

Inflammations, before they fell into a perfect Gout; or at least to have had the Gout complicated with such Inflammations, some time before it became regular.

AND what confirms me the more, in this Opinion, of the Gout's being no other Disease, than a common Inflammatory Fever, is this.

FROM my own Practice I have constantly observ'd, that a Fit of the Gout may be rais'd to such a Degree, by hot Medicines, and an high Regimen of Diet, inflaming more and more the Blood, 'till the Lungs, Brain, or such noble Parts become affected; as well as the Hands, Feet, &c. and so on, if we continue this Course, 'till the Whole Body at last labours under the highest Inflammation, and the Patient dies of a kind of Pestilential Fever.

THUS

4 *Historical, Critical and Practical*

THUS thousands die by the mistake of those Physicians, who have not confined themselves to Reason, Observation, and Experience, the only Principles of Physick.

BUT the vanity of being thought learned, pushes Men on to be more inquisitive, it drives them even into the pursuit of things, which lie beyond the reach of their Comprehension ; they will not be contented unless they know what the *Materia Morbi* is ; if it be saline, sulphureous, acid, alkaline, and what not ? but a *Materia Morbi* there must be ; it must be thrown off, expelled from the nobler Parts ; and this, say they, is to be done by Cordials, higher Regimen, and things of this Nature. Thus when the Feet, Hands, and other Parts of the Body, where the Gout generally falls, are highly inflamed ; they are, from the same Principles, to prevent its returning back upon the Lungs, Bowels,

els, Head, &c. by continuing the same Course ; whereas from such preposterous Philosophy, the Patient is often destroyed. When I said that most Gouts begin first from Inflammations of the Eyes, Throat, Lungs, &c. and as other Fevers of this kind do, I said right : for generally they do so.

BUT with hard Drinkers, and Hypochondriacks, with those who exhaust themselves with too much Study or Application of any kind, with those who live low, especially after high living ; with these the Gout makes its Approaches after another manner ; As thus : The Stomach fails, the Patient in the Morning is dispirited, sick, perhaps retches, is often seized with a *Flatus*, or Cholick in the Stomach or Bowels ; and every thing at this time is apt to turn sour on the Stomach, or the Patient can bear no Acids, or flatulent Liquors.

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ADD to these Vertiginous and other Nervous Symptoms: some are of a pale yellowish Complexion; others fall into Jaundices and Dropsies. These Diseases are also, as well as the Inflammatory, complicated more or less with the Gout, till by Degrees it become regular, and they are happily swallow'd up in a perfect Gout; wherein, by a proper Treatment, all other preceeding Disorders are easily and generally brought to terminate; as by an improper Regimen, they will be made to revert again.

THESE Flatulent and Nervous Diseases are by Physicians to this Day improperly called Gouts in the Stomach, Head, Bowels, &c, but are no more the Gout than an Hysterick Fit is an Inflammatory Fever. And what confirms this, may be observed from the difference of the Symptoms, as well as the Regimen: for here the Medicines must be warm, and heating,

ing,

ing, the Diet high, and still continued, till the whole Habit suffer a kind of Revolution: till the Patient grow warmer, the Pulse quicker and stronger, the Urine higher colour'd; till Pain and Inflammation appear in the extreme Parts: and when once Inflammations fall upon the Hands, Feet, and other Gouty Parts, the Blood must also be inflamed; and *now* the Disease may be called (and not before) the Gout, or an inflammatory Fever.

IT is besides surprising that when these Symptoms appear considerable, arising to an high Degree, the Flatulent and Nervous Symptoms generally vanish; and of Consequence, the Regimen and Medicines must be changed, and afterwards varied, as the Degrees of Inflammation ascend.

HENCE it is impossible in the Gout to assign this or that Medicine or Method of Cure, but as the Circumstances of the Disease shall appear at that time before you.

WHAT

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WHAT I have here said includes every Stage of the Disease, in whatever Constitution.

HOWEVER, if Pains in the Hands, Feet, or wherever the Gout may be expected to fall, should arise, nothing at this time should be taken of Physick, supposing the Gout a necessary Disease.

THEY are only to observe a light Regimen in Diet, but the Diet must be raised or not, according to the Violence of the Fit, let this be a General Rule: if the Pains be severe, the Urine high colour'd, the Fever, of Consequence, must be high, and the Blood much inflamed; and whilst the Inflammation is rising, the Diet must be lower and lower; and if this does not do, the Symptoms still ascending may at last bring on Stitches, Shortness of Breath, Cough, Pains in the Head, with other such like violent Signs of Inflammations; and if this should be the Case,
which

(which indeed seldom will, unless heating Medicines have been given, or an higher Regimen than ordinary should be allowed) the Cure must be hastened as if it were a common inflammatory Case, without any Regard to the Gout. But should we live too low, bleed or purge when the Inflammation is not very high ; if we foment the Parts with Vinegar, cold Water, or any repellent Application ; the Patient soon becomes cold, his Water paler ; he is now troubled with a *Flatus*, Pain or Cholick in the Stomach or Bowels, retches, or is sick, or dispirited, or affected with vertiginous or nervous Symptoms.

BUT before these Signs appear, the Pains, Inflammation and Fever, generally go off; and here we are to observe another Revolution in the whole Habit of Body.

HENCE it appears I chiefly aim to keep up a tolerable Degree of Inflammation in the Gout,

C

when-

whenever it be judged a salutary Disease, not permitting it if possible, to rise too high ; nor endeavouring utterly to suppress it ; for they who die of the Gout, die of one extreme or the other. Besides, if they escape from the present Inflammation, the Parts inflamed may however suppurate ; from whence proceed Ulcers, and at last a Hectick and Consumption. Or if it should not thus happen, and we should likewise escape a Cholick, Flatus, or Pains in the Stomach, Bowels, &c. (the Gout not returning again) yet the Patient falls miserably into a Jaundice or Dropsy, and at last languishes and dies.

B O O K I.

“ *The Gout may be look'd upon as a salutary*
 “ *Disease: I mean, when it can be brought to*
 “ *a regular Fit; and each Fit afterwards is*
 “ *not permitted to ascend to a very high De-*
 “ *gree of Inflammation: For should this be*
 “ *the Case, the Disease would then be so far*
 “ *from being Salutary, that, on the Con-*
 “ *trary, it would be one of the most Violent,*
 “ *and not without Danger.”*

WHOEVER applies himself to read over
 and examine all that has been written of
 this Disease, will doubtless be very much surpris'd
 to find, such an almost infinite variety of Opi-
 nions for more than two thousand Years, concern-
 ing the Nature and Cure of the Gout. And,
 what is still more surprising, is, that the Phy-
 sicians are at this Day as undetermined upon this
 Point, as when they first began.

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THEY labour'd generally to find out the first or remote Cause or Matter of the Disease. (a)

THESE were what they chiefly and most earnestly fought for, because they imagined that unless they were known, it would be impossible to treat the Disease in a rational manner.

BUT as the remote Cause and Matter of the Disease escap'd their Observation, they must necessarily have suppos'd such Causes and Matter of the Disease, as they could not demonstrate: (b) from whence arose those many Philosophical

(a) Ὅσοι ἐπεχείρησαν περὶ ἰη-
τεικῆς λέγειν ἢ γράφειν, ὑποθέσιν
σφίσιν αὐτέοις ὑποθέμενοι τῷ λόγῳ,
δερμὸν, ἢ ψυχρὸν. ἢ υγρὸν, ἢ ξηρὸν,
ἢ ἄλλ' ὅτι αὐτὸν ἐδέλωσιν, ἐς βραχὺ
ἄγοντες τὴν ἀρχὴν τῆς αἰτίας τῶν
ἀνθρώποις τῶν νόσων τὴν καὶ τὴν θά-
νάτον, καὶ πᾶσι τὴν αὐτὴν, ἐν ἣ δὴ
προθέμενοι. ἐν πολλοῖσι μὲν καὶ οἷσι λέ-
γουσι καταφανέως εἶναι ἀμαρτάνοντες.
Quotquot de arte Medica docere aut
scribere animum adjecerunt, Hypothe-
sin suæ Disputationis aut calidum, aut
frigidum, aut humidum, aut siccum,
aut quodcumque tandem aliud suppo-

fuerunt: adeoque rem in Compendium
contrahentes, proposuere principium
Causæ morbificæ ac mortis hominibus
evenire unum aut duo; & omnibus prin-
cipium id idem constituerunt: ut in
multis quæ docent manifestò errasse de-
prehendantur. *Hippoc. de Vet. Med.*
p. 335. *Lugd. Batav.* 1627.

(b) Ne sapientiæ quidem Professores
scientiâ comprehendunt, sed conjecturâ
prosequuntur. Cujus rei non est certa
notitia, — *Aur. Corn. Celsus de Medic.*
lib. 1. Præf. p. 13. *Amstel.* 1713.

Systems concerning the Nature and Cure of the Gout, which the History of Physick abounds with.

THESE Hypotheses were generally accommodated to the Philosophy of the Age, and had the same Fate with it, always changed and varied as new Systems of Philosophy appear'd, or became obsolete whenever this or that Philosopher was no more in Fashion. And notwithstanding the many Improvements of these last Centuries in Chimistry, Botany, Mecanicks and Anatomy; notwithstanding even the Discovery of the Circulation of the Blood; notwithstanding all these happy Discoveries, Physick received no Improvement, made no Progress of late Years, I mean in relation to this Malady. However, I must confess, the modern Systems and Hypotheses are certainly more refin'd, even adjusted to the most severe Principles of Geometry. But what are they, after all, when thoroughly examined? They are still mere Hypotheses, form'd
by

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by the Imagination ; and therefore must be subject perpetually to change, as all such things are, not being founded upon Nature and true Reason. The Physicians, misled by the illusion of this false Philosophy, make up by far the greater number of Writers. Others there are, who finding the Disease intricate, and changing like a *Proteus*, have neglected to form, or had not an Opportunity to collect, a sufficient number of Observations ; they have not been so fortunate as to draw up an Historical Account of every thing that pass'd in relation to this Disease. By Reason of this Omission of the only proper and effectual Method for supplying what was wanting, Physick has made little or no Progress towards Success, in the Treatment of the Gout. (c)

(c) Ὅστις ὅ τὰυτα ἀποβαλὼν καὶ ἀποδοκιμάσας πάντα ἑτέρη ὁδῶν, καὶ ἑτέρῳ γήματι ἐπιχειρῇ ζητεῖν, καὶ φήσῃ τὸ οὐρηκέναι ἐξηπάτηται, καὶ ἐξαπαλᾶται.

Quicumque verò omnibus his rejectis ac reprobatis, alia via aliaque forma investigare conatur, & quid invenisse se gloriatur, fallit & fallitur. *Hippoc. de Vet. Med.* p. 337.

MANY

MANY Physicians, even the greater part of them, at this time have entirely abandoned all pursuits, thinking it impossible either to find out the Nature of the Disease, or Method of Cure; and so have deliver'd up the Patient to the Mercy of the Distemper. And it is upon this Bottom, the Opinions of Physicians rest at this Day. Yet they retain some confused Notions of the Utility, as well as Danger of the Gout; but with more than superstitious Fear, venture not even to controul the violence of a severe Fit, much less attempt to propose a Cure. For should they presume to restrain or attempt to cure the Gout, they apprehend, I know not what, something of immediate Danger: They imagine other Diseases, more injurious to the Constitution, may arise from such a Trial. But since these Physicians have not precisely specify'd what that Danger is, nor what those more fatal Diseases are, which may succeed the Gout's being repress'd

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pres'd or cured : it is no wonder that those who are not skill'd in Physick, should also conceive such confused and unsettled Notions of this Malady, as in reality they do. Infomuch, that the World is divided into many contrary Opinions. Some fear and dread the Gout as a violent Disease : Others again wish for it, and endeavour to have it, looking upon it to be a necessary and beneficent Disease. So that one half of Mankind are for making use of every Method they could possibly devise, either to prevent or cure the Gout. And if we consider the Case in this Light, they have had just Reason so to do. But many, on the contrary, having observed from Experience, that they have been often freed from other painful and dangerous Maladies by this Distemper, not rais'd to a high Degree, and have been afterwards preserv'd from them by the same Disease returning at stated Intervals, they have found it, upon Comparison with former Maladies,

to

to be far less severe; insomuch, that they have lived under it to a great Age. They have therefore look'd upon the Gout to be a kind of Malady highly salutary, and altogether necessary to the present State of their Constitutions; they have for these Reasons not only desir'd to fall into the Gout, but have with great Earnestness called for the help of the ablest Physicians: Nay more, they have resolutely tried even empirical Medicines, in order to bring on so necessary a Disease.

As this has been the prevailing Opinion of all Mankind, both among the Physicians, as well as those who are not skill'd in Physick, it must be impossible to form a true Judgment how far the Gout may be look'd upon as a salutary Disease, and highly to be wish'd for; and how far it may be thought a violent and dangerous Malady, and a Cure absolutely necessary to be attempted; unless we know what those Diseases are, which

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it serves to prevent, mitigate, or cure. Wherefore we are to consider in what Constitutions this Distemper may be called salutary, and with what propriety of Speech this Term may be applied. Without this previous Knowledge, by what Rules of Reason can we either hope for the Gout, or form a Judgment of it? I am sensible that many eminent Physicians, and *Sydenham* in particular, have not only thought the Gout to be sometimes necessary, but the more severe, still the more efficacious and salutary; but I must appeal from the Opinion of so great an Observer of Nature, to that very Experience which he profess'd to follow, whether the Gout, when rais'd to a high Degree, does not become a Disease the most violent and dangerous, surpassing in both these Respects the Distempers, which, in a moderate Degree, it seems to deliver us from.

NAY more, whether it does not often throw us back into the same Diseases, and leave us in a worse condition.

I KNOW not how it has come to pass, that Physical Writers have so generally run into the Opinion which I oppose; some, perhaps, may have done so thro' Inadvertency, and others from not forming a true History of the Extent and Compass of the Gout: I know not, but Physical Writers have hitherto differ'd from me in this Opinion, *of the Gout's being a salutary Disease. I mean when it can be brought to a regular Fit, and each Fit afterwards is not permitted to ascend to a very high Degree of Inflammation.*

THE matter in Dispute is of the greatest Importance, and for that reason I recommend it to the Observation of those who are most em-

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ployed in the Practice of Physick, and the best qualify'd to be Judges. As to myself, I only presume to declare what I have observ'd, that many have suffer'd, from the Gout's being rais'd too high, not only most exquisite Pain, but have likewise, from its frequent returns, endur'd many Years of Misery; their Joints becoming swell'd, or relax'd, contracted or dislocated, and often discharging a chalky Substance, altogether unable to perform their Functions; by which they are made Cripples for Life, but many also have died from the Lungs, Brain, and other noble Parts being highly inflamed: These Effects have proceeded from not observing the just Bounds to which the Gout should be confined, and have caused so many People to dread the violence and danger of the Disease.

THUS for want of a just Knowledge of those particular Diseases the Gout mitigates or frees us from; for want of discerning justly what
Degree

Degree of the Gout is necessary to accomplish this end, proceed so many various Opinions we find concerning the Gout. And the only means to fix these disagreeing Sentiments, will be to shew what those particular Diseases, and what those Constitutions are, that make the Gout a salutary Disease; and, when it becomes necessary to restrain the Violence of it; nay, when it becomes absolutely necessary to prevent or cure it. It would be impossible to put this in a clear light, without having with great Attention observ'd, and collected from a vast number of People of various Constitutions, whatever relates to this Disease; and, having from thence form'd an accurate History of the several Stages that are found in the Gout, by which means we shall be able to know the event of such and such Methods and Schemes of Practice. From this History we may be able to say, how far the Gout may be hereditary or acquired, what Diseases

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Diseases often precede, or are complicated with it ; and lastly, in what Diseases it terminates from improper Treatment ; what Diseases it diverts or mitigates ; when it becomes more considerable and dangerous, and therefore not salutary ; or whether it ought or can be produced, lower'd, or rais'd ; when, and in what Constitutions it may and ought to be prevented, rais'd, restrained or cured.

ALL this I say would be impossible to be known, otherwise than from many and repeated Observations of every thing that Mankind have attempted, either led by the Rules of Art, Superstition, Presumption, or Hypothesis, whether by Chance, Caution, Inadvertency, or Neglect ; by observing the Effects of every thing in the whole Compass of Nature (as far as it becomes apparent to our Senses) the Effects I mean that are produced from an almost infinite number
of

of Causes. And indeed there is no other means by which a Physician can have any just Knowledge of the Nature and Cure of other Diseases, than by drawing up an exact History of every thing that passes in relation to us. Therefore I presume to affirm, that such and such Maladies only, make the Gout a desirable and salutary one, and when the Gout may be look'd upon to be a most violent Disease. I only aim to write a just History of those evident Causes, apparent to our Senses: I take upon me only to observe those Effects which often arise from some remote and hidden Causes, that lie far beyond the Bounds of our limited Understanding.

WE need not wonder that the *English* are now subject to more Diseases than formerly, and especially to the Gout, if we reflect on the Temper of their Climate, compar'd with their manner of Living. The Weather is very inconstant, perpetually changing; the Seasons
of

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of the Year come not on with the same Uniformity and Regularity, as in happier Regions ; neither are they hot, or cold enough, in the usual Periods of Summer and Winter. Infomuch, that a Man must be endow'd with a more than ordinary Strength of Constitution, to endure such sudden Changes, as if he were at once transported from one extream of Climate to another ; and what makes us still the more unable to sustain these Alterations of Weather, is our ordinary way of Living, for most of our better People give themselves up to an indolent life, and affect to live too high ; some pursue too violent an Exercise ; others make free with immoderate quantities of Spirituous Liquors ; and many make choice of Malt-Drink, which ought not to be drank to a great Degree, without much Exercise to carry it off.

THUS we have introduced from the Southern and Eastern Countries, a manner of Life very
luxurious,

luxurious, altogether improper for this Climate, and thereby we have not only acquir'd a Constitution unable to support the Changes and extream severity of our Seasons; but have also received some Degree of a bad Habit of Body, transmitted as an hereditary Evil from our Parents of the last Centuries. And I take this to be the Reason why we are subject to so many Diseases, that make the Gout an almost unavoidable Malady; and oftentimes highly salutary. Our Constitutions, whether from an hereditary ill State, or acquir'd Indispositions, are necessarily diseas'd, frequently broken and impair'd by many preceding Distempers, to which an improper use of Medicines has not a little contributed, which makes it impossible for us to be restor'd to a perfect State of Health, and therefore we must be contented to have it fix'd upon the best Foundation we can. There is a kind of Necessity to think ourselves happy in the Gout, should it really appear that this Disease is the best

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State such disordered Constitutions can possibly admit of. And therefore we have just Reason oftentimes to say, the Gout is a salutary Disease.

THE Distempers we are every Day exposed to, such as Pleurifies, Squinzies, Inflammations of the Lungs, and other inflammatory Maladies, are not only extreamly dangerous, whenever they seize us, but are apt to return again and again, and should we survive the violence of these acute Diseases, they may also end in Suppuration, and from thence again expose us to a long Series of Chronical Diseases, bringing on Pains and Misery, till Death, at last, as *Virgil* says, terminates the Scene.

MAY we not look back with a kind of Concern on our younger and healthier Years, which seem to have flown away, when compar'd with so miserable a Life. (*d*)

(*d*) Optima quæque Dies miseris mortalibus ævi
Prima fugit, subeunt Morbi tristisque Senectus
Et Labor & duræ rapit Inclementia Mortis.

Virg. Geor.

Now,

NOW, if such Constitutions are liable to these Diseases, and could be brought to terminate in the Gout, that exposes us not to so much Pain and Danger, but also carries us on to long Life, we may say the Gout, in such Constitutions, is a salutary Disease.

NOR are these the only Distempers we are subject to from our Climate and way of Life; many Constitutions are perpetually liable to Cholicks, Jaundices, Dropsies, Nervous and Paralytick Diseases, which are also extremely dangerous, painful, and often subject to revert again. Now were the Gout to be brought on, which it often may in such Constitutions, these Diseases being mitigated, cured or prevented from returning again, it would be a kind of Happiness to have such Maladies swallow'd up altogether in the Gout, and therefore the Gout may be justly term'd a very salutary Disease.

THE Hemorrhoides have hitherto been look'd upon by most Physicians as a salutary Disease, especially to those who are subject to Inflammations of the Brain, Chest, or Lungs.

No doubt of it they are a salutary Disease in such Cases. But I think quite otherwise in respect to the Gout. I must confess whilst there has been a copious Effusion of Blood, they have often prevented the Gout's ascending to an high Degree of Inflammation. They have often prevented the Gout's returning. But they can only be judged salutary in such Constitutions, where the Gout is apt to inflame too much, and where no Ulceration succeeds the Hemorrhoides.

BUT since it is in our Power, by the Means I propose, to prevent the Gout's ascending too high, limiting it to its just Bounds, I really think

think the Gout would be a Disease in respect to the Hemorrhoides, entirely salutary; because it is not in our Power often to restrain the Violence of the Hemorrhoides, as we can the Gout, from inflaming to a high Degree, attended all the while with exquisite Pains often terminating in Ulcers, these becoming too often foul, fistulous, nay cancerous, from whence a Hectick Fever, Consumption, and Death at last putting an end to a most miserable Life. And here again the Gout may be said to be highly salutary. Thus we have shewn the many Advantages acquired by the Gout, and that in many Constitutions and in many Diseases it is highly necessary, but never more necessary nor more salutary, than in the following Disease, rather Composition of many Diseases, peculiar almost to this Kingdom, that makes the Gout, beyond all Dispute, a salutary Disease to *Englishmen*, rather than any other People. And this Malady, or Composition

sition

fition of many Diseases, is become almost universal, reigning not only among Persons of the first Distinction, but also more fatal to the inferior Class who inhabit the most populous Cities, arising almost to a Plague here in *London*: I mean that Disease, or *English* Malady those People are subject to, whose Constitutions are injur'd from drinking to Excess, especially if the Liquor be Spirituous, as Punch, Brandy, Rum, Geneva, &c.

CONSTITUTIONS, injur'd from this kind of Intemperance, appear thus. The Stomach fails, the Person becomes low-spirited, sick in the Mornings, often retches, Pains or Flatus in the Stomach or Bowels, sour Eructations, Tremblings, Weakness, and other Paralytick Symptoms, with fleeting Pains in the Joints; the Body emaciated, the Colour pale of a yellowish cast, the Eyes without Lustre, the Face bloated, &c. and when they are arrived to this Degree, they

they are either cut off by an Apoplective Fit, violent Cholick, or struck with a Palsy, the Hands and Feet generally without Warmth, the Skin dry, hard, wither'd, like an Herb parch'd up with Heat. And if they die not thus, they fall into an incurable Dropsy or Jaundice. Now if the Gout succeeds with such People, as it often does, and oftener may, it would be a salutary Disease, and certainly is so in the highest Degree, and therefore to us here in *England*, the more to be wish'd for.

THESE are all the Advantages that I have been able to observe from the Gout, and proves sufficiently the veracity of what I first asserted, in saying, "*That the Gout may be look'd upon*
 "*as a salutary Disease, I mean when it can be*
 "*brought to a regular Fit.*"

BUT should the Gout be rais'd too high, it would then be no longer a salutary Disease, it would be
 a most

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a most violent and dangerous Malady. For, considering how often it may return, how long each Fit generally continues, and all this time the Patient suffering exquisite Pain, attended with a most violent Fever, so that if we consider these Fits, added to each other, they will together make a considerable part of Man's Life, a Life of Pain and Misery. Yet the Evil stops not here, for the Parts thus inflamed are so much injured, that the Joints become knotted, the Sinews contracted, the Limbs shrunk, emaciated, and often cover'd with Nodes, the Joints dislocated, at other times ulcerated, often breeding quantities of chalky Matter, sometimes soft and flowing, at other times hard and cretaceous, resembling solid Stones in the Bladder. So that the Gout rais'd to this Height, is certainly a most violent Malady, and even superior to many Diseases, in which the Gout, to a moderate Degree, is justly esteem'd
salutary,

salutary, but should it ascend higher, *it would then be so far from being salutary*, that it would expose us to the greatest Danger, producing again those very inflammatory Diseases, which a regular Gout generally frees us from.

FOR the Disease being an Inflammation, and hitherto confined to the extreme Parts, the Blood being much inflamed, will be confined no longer, but, like a Fire spreading over the whole Body, the Lungs, the Brain, the Bowels, and such noble Parts, become also highly inflamed; so that here Pleurifies, Squincies, Peripneumonies, Frenfies, turn again; which, not being soon restrained, often destroy the Patient: if not so, the Parts however may suppurate; hence Ulcers and a long series of chronical Diseases. Infomuch, that many have had just Reason to fear and dread the Gout; and I also as much Reason to assert, that the Gout being rais'd to a high Degree, would then be so

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far from being a salutary Disease, that, on the contrary, it would be one of the most violent, and not without Danger.

B O O K II.

“ *The Gout begins as most Inflammations do,*
 “ *since perhaps the Cause is the same as well as*
 “ *the Disease, in general; only different Symp-*
 “ *toms appear as different Parts of the Body*
 “ *become affected.*”

PHYSICIANS have not yet agreed, nor have they made it yet appear what the *Materia Morbi* is, or what the immediate Cause. No, notwithstanding they attempted to unfold this Mystery for more than two thousand Years, are they not now as far from clearing up the Point, as when they first began?

WHAT led them indeed to such an endless and laborious Task, was that absurd, but common and receiv'd Opinion, (*e*) that it would be impossible to proceed to the Cure of Diseases,

(*e*) Neque enim credunt, posse eum scire, quomodo morbos curare conveniat, qui, unde hi sint ignoret.— Eum vero

recte curaturum quem prima Origo causæ non fefellerit. *Celsus Præf.*

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without knowing first what the immediate Cause, or what the *Materia Morbi* was; which has proved rather the Ambition than Reason of such Pursuits, lying infinitely beyond our Comprehension, and which laid the Foundation of a thousand hypothetical Controversies.

BUT the Vanity of being thought learned, pushes Men on to be more inquisitive, it drives them even into the pursuit of things which lie beyond the reach of their Comprehension. And it was from this Pride and Vanity arose these hypothetic Speculations in Physick. But a Physician of superior Reason, whose Humility makes him look upon the Knowledge of Man to be extremely limited, views these Philosophers much in the same Light, (*f*) as a learned
Divine

(*f*) But alas! this is too mean and poor a Degree of Knowledge for our modern, more refin'd and excellent Christian Philosophers, to them there must be nothing in Christianity mysterious. Partial Knowledge, and seeing thro' a Glass darkly, is below these enlarg'd and

inlighten'd Understandings, that deal in nothing but full and adequate Conceptions, and clear and distinct Ideas. The Apostles and primitive Christians might indeed be content with this, they might speak and understand as Children, for

they

Divine has those Pretenders to Theology, who attempted “ To explain Mysteries in the Christian
 “ Religion, far surpassing the highest pitch of
 “ human Understanding.”

SUPPOSING then we should, which we cannot, admit of such hypothetical, but what they call philosophical, Attempts, if these refin'd Speculations serve to no other Purpose than to confirm what Experience and Observation prove, they are of no Use; should they prove any thing contrary, why then they are to be rejected as most erroneous Principles; and in this I agree with *Celsus*, where he gives his

they were Servants of Faith, but these it seems are Masters of Reason, and must be allow'd to speak and understand as Men. Men, not of the ordinary or vulgar Size, simple, and credulous, and weak, and easy to be impos'd upon, but of a daring, free Philosophical Genius, that love to search to the bottom of Things, that will have Demonstration for what they assent to, and scorn to take any thing upon Trust: No, tho' delivered by Christ himself, and his

Apostles, if it has the least seeming Repugnancy, or Shadow of Contradiction to the infallible Judge within 'em, which they are pleas'd to compliment with the Name of right Reason, and therefore reject, with Indignation and Scorn, whatever comes address'd to them in the Name of Divine Mystery, as an Affront upon their Wit and Understanding. *Reverend Mr. Duke's Sermon preach'd before the Queen, 1703-4.*

Opinion

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Opinion as an Empirick against the Rationalists, rather we may say hypothetical, Physicians. (g)

HAS not the Experience of so many Ages thoroughly convinced us what the Event of so many Controversies and voluminous Hypotheses has been? (b) Have these Hypotheses produced any thing but perpetual Contradictions to this Day among the Philosophers themselves? Have they not been of infinite Disservice to Mankind, whenever they attempted to practice from such Principles? (i) 'Tis no wonder the
Question

(g) Repertis deinde Medicinæ Remediis, Homines de Rationibus eorum differere cœpisse; nec post Rationem Medicinam esse inventam, sed post inventam Medicinam, Rationem esse quæsitam.

Requirere etiam si Ratio idem doceat quod Experientia, an aliud. Si idem, supervacuum esse: Si aliud, etiam contrariam. *Celsus Præf. de Empiricâ Medicinâ.*

(b) Cum hæc per multa Volumina, perque magnæ contentions Disputationes a Medicis sæpe tractata sint. atque tractentur, &c. Nam quæ demum Causæ vel secundam Valetudinem præstent, vel morbos excitent; quomodo Spiritus, aut Cibus, vel deferatur vel digeratur, ne sapientiæ quidem Professores Scien-

tia comprehendunt, sed conjectura prosequuntur. *Aur. Corn. Cels. Amstel. 1713.*

(i) The Ultimate Vessels are so very minute, that one hundred Millions may be contained in one Grain of Salt; or if they could be gathered all up together in one heap, they would not equal one Hair of a Man's Head; but yet as the Hairs of our Head have Cavities, so also have these most minute Vessels, and are composed of Fibres disposed after that manner. *Boerhaave.*

Lewenhoeck in his Letters to the Royal Society of *England*, tells us, that the Ultimate Thread or Filament in the Brain, visible thro' a Microscope, is only the sixty-fourth part of the Diameter of one red Globule of Blood, the Diameter there-
fore

Question has been undecided. For the Organs of our Bodies are composed of so minute, nay, insensible

fore of one of these Filaments or Vessels in the Brain, is the 640,000th part of an Inch, and therefore taking in their Squares, 40,960,000,000 of such Vessels are contained in one square Inch. But the Question is, says *Boerhaave*, whether these Vessels are the smallest of all? I shall demonstrate, that these only differ from the most minute, as the Globe of the Earth does from a Grain of Sand, &c. *Boerhaave*.

Dieu n'ayant pas voulu leur decouvrir les secrets Reforts de la Nature, il leur a caché ceux des quels dependent les Fonctions de leur corps. C'est pourquoi nous n'avons point de Connoissance des parties insensibles qui en composent les Organes & les Humeurs ni par consequent des desordres qui arrivent à ces parties, & dont la plupart des Maladies tirent leur Origine: & meme nous ne connoissons pas naturellement les parties sensibles qui sont au dedans du Corps, & que l'on decouvre par l'Ouverture qu'on fait des Cadavres.

On est aussi peu éclairé sur la Nature des Remedes capables de retablir les desordres que surviennent au Corps, puisque leur Vertue consiste principalement dans une Disposition particuliere des parties insensibles dont ils sont composés, laquelle étant par Consequent inconnue, on ne peut decouvrir la Convenance ou la disconvenance que ces parties insensibles ont avec celles du Corps humain, de vice des quelles dependent les Maladies. *Reflec. Critiq. sur la Med. par Le François, M. D. a Paris 1723.*

Ma semplici suppongansi pure le particelle de' corpi, che fan l'Impressioni ne gli Organi, e suppongansi parimente, che

oltra a quelle niuna ce ne sia nelle sensibili cose, che tal sia veramente la figura, e'l moto di quelle qual noi dalle loro impressioni le conghietturamo: potrem mai per questo dar noi ragioni di tutti gli effetti, che ne procedono? Certamente che no; se purcio non si faccia per incerte, & fallabili conghietture; si come chiaro sperimentasi, per tacer d'altro allora quando spiegar vogliamo come gli acetosi corpi apprendano il latte, e come molti fra gli alcali cio parimente si facciano; come alcuni de' sali acetosi a gli alcali aggiunti ingenerino il calore, e tantosto l'acetosità lascino, e come pervengano a sciorre in minutissimi ed invisibili corpicci-voli, le pietre & e metalli piu duri.—

Altre, ed altre particelle a dunque oltra allegia narrate, le quali fuggano i sensi, a da dire che concorrano nella composizione de gli acetosi sali; e'l simili degli amari, e di tutt' altri sali, e delle varie generazioni del solfo, e dell' altre cose e da dire. Or se colla fiorta del vero modo di filosofare aver non si puo contezza alcuna della virtù de' medicamenti che attender mai si potrà da colora, che in volendo investigare le cose della Natura studiosamente se ne allontanano? Egli è credenza di Galieno e, si conforma con quella de gli antichi Medici, de' quali fa menzione *Ippocrate* nel Libro della vecchia Medicina, che l'operazione de Medicamenti, si come di tutti altri corpi naturali, sian di quelle qualità, che chiaman prime, e che l'altre, che seconde dicono nascan da quelle ne operino cosa niuna.—Non però dimeno non farrebbon bastevoli le quattro prime qualità, & lor varie mescolanze a
spiegar

insensible Parts, from whence generally Diseases have their first Origin, and therefore inexplicable

spiegar la facoltà di Medicamenti; e cio redefi manifesto nel medesimo Galieno il qualè sovente vien costretto a ricorrere alla propria sostanza alla similitudine; e sopra tutto alla tenuità e grossezza delle parti; il che altro non è certamente, che ricorrere à cotanto da lui abborriti principi di *Dimocrito*, d'*Epicuro*, e d'*Asclepiade*. — Non posso però tacerre che in cio Galieno si vale de' sentimenti, anzi delle parole medesime di *Platone*, non avvendendosi, che appo *Platone* le menzionate qualità operative sono, o per me dire, le particelle che le fanno apparire. *Ragionamenti del Sig. Lionardo di Capoa intorno alla incertezza de Medicamenti. In Napoli 1539.*

That the size, figure, and motion of one Body, should cause a change in the size, figure, and motion of another Body, is not beyond our Conception; the separation of the parts of one Body, upon the intrusion of another; and the Change from Rest to Motion upon impulse; these and the like, seem to us to have some *Connexion* one with another, And if we knew these primary Qualities of Bodies, we might have reason to hope, we might be able to know a great deal more of these Operations of them one upon another: But our Minds not being able to discover any *Connexion* betwixt these primary Qualities of Bodies, and the sensations that are produced in us by them, we can never be able to establish certain and undoubted Rules of the Consequence or *Co-existence* of any secondary Qualities, though we could discover the size, figure, or motion of these invisible Parts, which immediately produce them. We are so far from

knowing what figure, size, or motion of parts produce a yellow Colour, a sweet Taste, or a sharp Sound, that we can by no means conceive how any *size*, *figure*, or *motion* of any Particles, can possibly produce in us the *Idea* of any Colour, Taste, or Sound whatsoever, their is no conceivable *Connexion* betwixt the one and the other. — Our Knowledge in all these Enquiries, reach very little farther than our Experience. Indeed, some few of the primary Qualities have a necessary Dependance and visible Connection one with another, as Figure necessarily supposes Extension, receiving or communicating Motion by Impulse, supposes Solidity. But tho' these, and perhaps some others of our Ideas have; yet there are so few of them, that have a *visible Connection* one with another, that we can by Intuition or Demonstration, discover the Co-existence of very few of the Qualities they contain. For all the Qualities that are *co-existent* in any Subject, without this Dependance and evident Connection of their *Ideas* one with another, we cannot know certainly to *co-exist* any farther, than Experience, by our Senses, inform us. — Because the highest Probability, amounts not to Certainty; without which, there can be no true Knowledge. For this *Co-existence* can be no farther known, than it is perceived; and it cannot be perceived, but either in particular Subjects, by the Observation of our Senses, or in general, by the necessary *Connexion* of the *Ideas* themselves. *Locke concerning Human Understanding, Book IV. Chap. III. Of the Extent of Humane Knowledge, § 13, 14.*

to us. We have also as little Knowledge of the Nature and Operation of those Medicines, that are necessary to remove the Disorders of the Body, because the Virtues and Efficacy of those Medicines consist chiefly in the peculiar Disposition of the insensible Parts of

The Learned themselves, to whom we confidently apply as our Guides, in a Track they ought to know better than ourselves, may be they who contribute to our Illusion. Some of them more fertile in Perplexities, than clear Principles, are wavering in a constant and universal Hesitation; they discourage us in our Searches after Truth, and we are astonish'd to find so much Uncertainty united with so much Wit. Their Example seduces others, who, despairing to attain a satisfactory Knowledge, resign themselves, in consequence of that Persuasion, to Pleasure, to Insignificance, and a scepticism of Mind, which is more remediless than Immorality itself. Others, on the contrary, flatter us with Promises, by much too magnificent; they inspire us with an immoderate Opinion of the extent of our Reason, and subject every thing to their own Examination; they are never perplex'd in their Enquiries; and, to hear their Discourses, you would imagine they had penetrated through all the Mysteries of Spirituality and Matter; with a single turn of Hand, they disconcert the whole corporeal System, and range it anew as they think proper, they are

the Partisans of Systems of Imagination, that comprehend the Universe; they discover the full play of those mighty Springs that give Motion to the World, and know the Fabrick of the minutest parts that compose it; they speak of every Particular, and give a bold Solution of the whole.

But, alas! how frequently are we obliged to moderate these vain Pretensions! when we design to be natural and undisguised, we are constrained to acknowledge, that if Nature be so open to our view, as to present us with a noble Spectacle, yet the internal Parts of this Appearance are withdrawn from our Observation, we are unacquainted with the movement of the Machine; the particular structure of every Part, and the composition of the whole are Points, that surpass our Understanding; we behold the outward Surface, and enjoy it, but the clear and comprehensive Knowledge of the depths and mechanism of Nature, is a Favour not accorded to our present State. *Letter from the Prior de Jonval, concerning the Limits of Human Understanding. Nature Display'd. Lond. 1737.*

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which they are composed. Infomuch, that it is impossible for us to discover how far they are convenient, or in what manner they act upon those minute and insensible Parts of a Human Body, where the principal Seat of the Disease lies.

It is therefore impossible for Human Understanding to discover any thing relating to this Point, or the Matter of the Disease, or the hidden Causes producing such Effects that are apparent to our Senses.

Is it not surprizing from what I have just now observed, concerning Objects peculiarly adapted to our Comprehension, as well as those lying beyond our Observation ; is it not surprizing, that such great Men as *Bellini, Bernouli, Boerhaave, Lewenhoeck, Helvetius, &c.* have presumed then to reason upon things beyond the Comprehension of Men. But what is after all the more surprizing, those very Mathematicians,
who

who took so much Pains to calculate and prove the Exility, and almost infinite Minuteness of the Parts of a Human Body, have strictly demonstrated these Parts to be altogether insensible, yet, notwithstanding the Insensibility of these Parts, have they attempted to reason mechanically from whence arise the Powers and Efficacy of Medicines, from whence the immediate Cause of Diseases; nay more, they have in a manner demonstrated, or pretended to demonstrate, after what manner the Mind acts upon a Human Body, for no less is meant when they treat of Muscular Motion.

The Learned Divine I just now quoted, thought no Man would have dared to attempt so high a Subject; the Rev. Mr. *Duke* says, speaking of those assuming Philosophers, who would have nothing inexplicable in the Scriptures, “ Can they explain how these two Na-

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“ tures were brought together, or shew Us
“ the invifible Tye of that ſtrict Union, be-
“ tween Matter and incorporeal Mind? Things
“ that have no Similitude or Alliance to each
“ other, will they make out how they mu-
“ tually act the One upon the Other, and how
“ the entire Communication between Them is
“ perform'd? This I dare ſay, bold as They
“ are, they will not undertake.” *Serm. p. 14.*

BUT I will venture to ſay there have been
thoſe Phyſicians who judged Phænomena's of
ſo high a Nature, not at all impoſſible to be
ſolved; they attempted this in particular, ſince
the late Improvements in Philoſophy; they have
not only attempted, but, if we will believe them,
by the Aſſiſtance of the *Newtonian* Hypotheſes
of their Æther, have even prov'd to Demon-
ſtration, in what manner the Mind acts upon a
Human

Human Body (1). But such as Mr. *Locke*, *Leonardo di Capoa*, *Le Francois*, and many more, wisely

(1) It has been a received Opinion, that the Nerves are small Pipes, which contain a Fluid, called *Animal Spirits*, drawn off from the Blood in the Brain. But it does not appear from any Experiments, that the Nerves are Pipes; or that such a Fluid, as they conceive *Animal Spirits* to be, is separated from the Blood in the Brain; and therefore these Opinions are without any just Foundation. The Nerves are not only impervious to the smallest *Stylus*, but when view'd with a Microscope, evidently appear to have no Cavity. And when we consider the manner, in which the *Favourers* of this Opinion have explain'd *Muscular Motion* by *Animal Spirits*; we must allow, that such a Fluid is altogether unfit for this Work. *Robinson of the Animal Oeconomy*, p. 85.

I suppose that the *Capillamenta* of the Nerves are each of them solid and uniform, that the vibrating Motion of the *Ætherial Medium* may be propagated along them from one end to the other uniformly, and without Interruption: for Obstructions in the Nerves create Palsies. And that they may be sufficiently uniform, I suppose them to be pellucid when viewed singly, tho' the Reflection in their cylindrical Surfaces may make the whole Nerve (composed of many *Capillamenta*) appear opaque and white. For Opacity arises from reflecting Surfaces, such as may disturb and interrupt the Motions of this Medium. *Sir Isaac Newton Quer. 24, of his Opticks*.

Now since this Motion begun in the Nerves at their Origin, has been prov'd

to be the vibrating Motion of a very elastic Fluid. *Robinson*, p. 93.

This *Æther* is exceedingly more rare and subtile than Air, and exceedingly more elastic and active. It readily pervades all Bodies, and by its elastic Force is expanded thro' all the Heavens. If it be 700,000 times more elastic than our Air, it is 700,000 times more rare. Its elastic Force in proportion to its Density, is above 490,000,000,000 times greater than the elastic Force of the Air is in proportion to its Density. — When it is put into a vibrating Motion by the Rays of Light, the Will of Animals, or other Causes; its Vibration or Pulses move swifter than Light, and by Consequence, above 700,000 times swifter than Sounds, p. 93, &c.

When by the Power of the Will, a vibrating Motion is excited in the *Æther*, in those ends of the Nerves which terminate in the Brain; that Motion is in an Instant propagated thro' their solid and uniform *Capillamenta* to the Membranes of the Muscles, and excites a like Motion in the *Æther* lodged within those Membranes; and a vibrating Motion raised in the *Æther* within the Membranes, increases its expansive Force; an increase of that Force swells the Membranes; a swelling of the Membranes causes a Contraction of the fleshy Fibres; and that Contraction is a Motion in the Parts to which the Extremities of the Muscles are fasten'd. *Robinson*, p. 96.

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prescribed Bounds to their Understanding, and with true Wisdom and Humility pursued such Objects, that were altogether agreeable to the narrow Limits of Human Understanding. And in this, they thought with *St. Paul*, who says, *tho' he had been caught up to the third Heavens, and heard unspeakable Words in Paradise*, confesses that in this Life *We know but in part.*

I Cor. xiii. v. 9.

Now, since these Phænomena's are inexplicable, the only Resource we have is Experience, Observation and Reason (*m*). It's only from these Principles we are enabled to treat of the Nature of Diseases and their Cure. And it is

(*m*) Quæ fidem iis faciunt, quæ recte sunt inventa; duo sunt apud omnes homines instrumenta, nempe Ratio, & Experientia; *Galenus Lib. 1. Methodi Medendi, Cap. 3.* Idem vero est Observatio & Experientia. *Ibid.*

Ainsi la lumière Naturelle ne nous découvrent rien sur ce sujet, la seule ressource qui est restée aux Hommes est l'expérience. *Reflex. Critiques sur la Médecine, par Le François, M. D. a Paris 1723.*

from hence alone we are enabled to discover what is useful in Physick.

(n) AND yet, notwithstanding, these Researches were impossible to be known, however impossible the Attempt, yet have there not been wanting those Philosophers, who from a Vanity of being thought learned, have push'd their Pursuits after things altogether uselefs, these Physicians must be more inquisitive, they are far from being contented (o) to know as much of the Nature and evident Causes of the Disease, as are necessary to direct

(n) Dieu n'ayant pas voulu nous donner en naissant aucune connoissance de la Nature des corps, ni des causes insensibles des effets naturels, & d'ailleurs etant impossible de les decouvrir par experience puis qu'elles ne tombent point sous les sens, on devoit les regarder comme des choses que l'on ne peut connoître, & dont il est inutile de tenter la decouverte; c'est aussi ce que nous enseigne l'Ecriture sainte. *Toutes les choses du monde sont difficiles, l'Homme ne les peut expliquer par ses paroles.* Ecclef. i. v. 2.

Mais la difficulté, pour ne pas dire l'impossibilité, n'a point rebuté les Philosophes : la lumiere naturelle & l'experience qui sont les seules sources des connoissances sur lesquelles on puisse faire quelque fond, ne satisfaisant point l'envie qu'ils ont eu de penetrer dans les secrets de la nature, ils se sont avisés d'un autre moyen qui est de les deviner. — *Reflex. Crit. sur la Med. par M. François,* p. 133.

(o) On veut que les Medecins expliquent la Nature & les causes cachées des

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us in the Cure, but, they must be for knowing what the Effence of the Disease is, or what the immediate Cause. Wherefore they have not only been foiled in these vain Enquiries, but have given us such a Rhapsody of Chimeras, and fantastical Hypotheses, that, if they were not uncertain and dangerous, should we prescribe from such Principles, yet they offend common Reason and Sense itself. It may not be improper however to mention some of the most considerable Hypotheses upon this Occasion, if it were but to shew, that let a Man be ever so great, should he once

des Maladies, qu'ils prouvent par des raisons tirées de la Nature des Remedes, la convenance qu'ils ont pour guérir les maux ; on exige que les Medecins

fassent là-dessus des beaux discours, sans cela on ne les recherche pas. *Preface Reflex. Critiq. sur la Medecine par M. Le François. Par. MDCCXXIII.*

fall into an Hypothesis, which of Necessity he must, whenever he attempts beyond those just Bounds prescribed to Man, the great Philosopher appears no more; his Conceptions are as low and trifling as the most illiterate and injudicious Writer. (*p*)

Hippocrates, great as he was, he certainly was the most surprising Genius we ever had, is a flagrant Instance of what I here assert. This wonderful Man (*q*) not being able to comprehend what the Essence or immediate Cause of the Gout was, supposed a corrupted Humour in the Veins to be that morbid Matter, that immediate Cause; he suppos'd this Humour a Quantity of Bile and Phlegm corrupting the Blood; this Matter flow'd upon the Joints, from whence arose Pain, Inflammation, &c.

(*p*) Nisi postquam Humor in venulis corruptus.—Mobus est in venulis & intimis partibus.—Præfatos Humores, Bilem inquam ac Pituitam a viscere principaliter affecto per venas ferri ad Articulos in quibus venulis si Sanguinem ad Corruptionem dispositum inveniat illum

corrumpentes Dolorem inducunt: sin minus Dolorem excitare non solent.—ut proxima Causa Doloris. *Hippoc. De Affection. Sect. 2, Prosp. Martiani Notationibus explic. Romæ 1628.*

(*q*) Vir & Arte & Eloquentiâ insignis. *Celsus*

(*r*) *Diocles* was of another Opinion, the Humours were hot, emaciating, according to his System.

(*s*) *Themison*, (*t*) *Theffalus*, and their Followers, suppos'd the Parts to be in a State of Relaxation, so directed Astringents: But (*u*) *Cælius Aurelianus*,
the

(*r*) *Diocles* Libro quo de passionibus atq; Causis & Curationibus scripsit: item secundo Libro de Curationibus regulam dixit *siccam & frigidam*, & *nutribilem* ægris convenire, cum humida atq; calida prodesse huic passioni demonstraverimus.

(*s*) *Themison* secundo Libro Tardarum passionum in quibusdam peccare perspicitur, *Phlebotomans* talum vel *Anchalen* atq; lanis succidis cum *oleo & aceto* & *Sale* statim patientia contegens loca, *Articulos adstringens*.

(*t*) *Theffalus* vero *Vaporationem* faciendam improbè recusavit. Est enim *Recorporativæ* Virtutis; neq; initio rectè restrictiva probat adhibenda. Etenim *Ischiadica Passio* vehementi atq; difficili strictura confecta perspicitur.

(*u*) Principaliter autem hæc Passio constituitur in *Nervis*, vel eorum *Colligationibus*, tum cætera Morbo consentiunt, atq; contiguos vel super positos *Lacertos*, & majores Nervos pati demonstrant.—Est enim Passio in *Nervis* constituta qui sint

Natura *densissimi*, & inter Articulorum *Nodos* constituti, quorum *Angustiae* comprimuntur, & ad omnem motum asperantur, magis in *Pedibus*, hi enim plurimas *Conligationes* Nodorum naturaliter habent, & totum Corpus sustinendo laborant.—Specialiter autem Veterum pertransiundo Errores, vanum puto, atq; prolixum quod de Podagricis scripserunt, & propterea fastidiosum maxime, cum sufficiat communis Materiarum Memoratio supra scripta, tacitis *Dominis* qui nunc dicentur. *Diocles* Libris quos de Passionibus atq; Causis & Curationibus scripsit: *Praxagoras* tertio Libro de Morbis: *Erasistratus* Libro quo de Podagra scripsit, prohibens tamen purgativa adhiberi, quæ Cathartica vocaverunt, *Malagma* vero *Ptolemæo* Regi promittens, cujus Scripturam non edidit; quanquam quidam sibi Visum *Erasistrati* nominent Medicamen. Item *Erophili* Sectatores multi, atq; *Asclepiades* Libris ad *Erasistratum* Scriptis, & *Heraclides* Tarentinus, & *Themison* secundo
Libro

the Methodist, will have the Disease to be a *Stricture* or Rigidity of the Parts. He then goes on, censuring the Ancients before his Time, especially *Praxagoras*, *Erasistratus*, *Heraclides* and *Herophil*; looking upon all they taught of the Gout to be trifling and vain. (w) *Galen* asserts the immediate Cause to be a Defluxion of pituitous Matter upon the Joints, or Bile mix'd with Phelgm, or these again with Blood. (x) *Marcellus*, the Empirick, only a Defluxion from the Head. *Celsus*, a useless Matter detain'd in the Body. (y) *Rufus* of *Ephesus* follow'd the System

Libro Tardarnm Passionum, aliqua ut *Methodicus*, aliqua ut non *Methodicus* decurrit: *Phlebotomat* enim ex *pedibus*, & nihil approbat, & *Cataplasmatum* qualitates confundit, non discernens a Constrictivis Laxativa. Quibus respondere quid oportet: cum *Violentia* Nervos amputet, *Phlebotomia* Patientes impleat Partes. *Thessalus* autem secundo Libro, *Regulari*, imperfectè quidem, sed consequentur *Methodicis* Intentionibus *Curationem* ordinavit. *Cœl. Aur. Amstelædami* 1722.

(w) Aliquando quidem igitur irruens

Humor sanguineus est, ut plurimum vero pituitosus; aut ex pituitoso & biloso mistus, aut etiam Sanguine cum ipsis permisto; est autem hic crassus ad Similitudinem puris Crassioris. *Galen. de Comp. Med. Cap. 2.*

(x) At Rheuma quod de Capite descendit. *Marcellus.*

(y) Agaricon Pituitam, Bilemque deducit. Utilissimum est Hypati, Lienis, Pulmonibus Acidum ructantibus, et eis qui Articulorum Morbo & Capitis Gravedine vexantur. *Rufus of Ephesus.*

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of *Hippocrates*. (z) *Trallian* supposed the Blood forced into the Cavity of the Joints. (aa) *Paulus*, a Redundancy of sanguineous, atrabilarian and pituitous Humours. (bb) *Cassius* imagined the Blood to be the immediate Cause. (cc) *Actuarius* a morbid Matter; but what that morbid Matter is, he does not pretend to determine. An *unknown Author*, (dd) translated from the *Greek*

(z) Sanguis qui in Articulorum sinus confluerit Calidus, tum ipsos tum compages ac Ligamenta distendens, vehementem Dolorem excitare solet: similiter etiam Bilis quæ frequenter inter Nervos & Ligamenta influxerit. *Alex. Trallianus*.

(aa) Principium Curationis in his quæ ex flavâ Bili aut potius ex qualitate affecti sunt.——Vitent omnia Calefacientia & quæ pallidam & flavam Bilem generant.——Curatio eorum qui ex Sanguinis, humoris redundantis fluxione laborant; imo etiam in pituitosioribus et atrabilaribus quandoquidem in his Humor in venis quam maximè continetur, Quantitate magis quam Qualitate lædens.——Ubi vero acris ac fervida Humoris Qualitas obtinet, &c. *Paulus Æginetus de Podag.*

Jano Cornario Interp.

(bb) Quoniam ubi Tophus coit, San-

guinis Aspergines in spongiosis Ossium Cavernulis sensim disseminatus protrudit atque exprimit. *Cassius*.

(cc) Victus & calidum inclinet: in Balneum introducatur Æger, ut Humores exhalant. Quod si a Parte validiore rectè ad Pedes Humor detruditur aut ad Minus dispergitur, Pedum Manumque Dolores quos Podagras & Chiragras nominant. Proinde quis sit qui affligit Humor ad hæc simplexne sit an commissus. *Actuarius*.

(dd) Quorum colluvie stagnante, putrefactaque a Calore, Sanguine quoque corrupto per Bilem ac pituitam; omnis enim Humor putrefactus bilefcit, Morbus, cui sanctum ac venerabile Nomen inditum est, generatur. *Incerti Autoris in Latinum a Marco Mursæo vers,*

by *Murfæus*, a Putrefaction of Humours, and assures us whatever they are, when corrupted they become Bile. (ee) *Oribasius*, the *Sardian*, affirms the Blood in Gouty People to be viscid, resembling melted Glass, which remaining in the Joints produces the cretaceous Matter ; adding to this Hypothesis a Relaxation of the Parts. Thus have most of the *Greek* and *Roman* Physicians endeavoured, but in vain, to discover what the immediate Cause of the Gout was. They have left us after all but a Variety of Systems contradicting each other. We must except (ff) *Aretæus*, who stood the clearest from *Hypo-*

(ee) Estque hic Sanguis Crassus ad Similitudinem quodammodo Crassitudinis Vitrei fusi, ubi vero in ipsis Articulis immoratus sit non solum Crassior sed glutinosior etiam redditur ; atque ex iis Tophi oriuntur. — Particulas imbecilles Defluxionem recipere necesse est ; si totum Corpus excrementis vacet, Particulæ nullo

modo a Defluxione lædantur. *Oribasius Sardus. Rasario Interp. Sinop ad Eustathium.*

(ff) Causam quidem veram soli Dij noverunt, probabilem vero & apparentem etiam Homines. *Aretæus Augusti Ven- del 1603.*

thesis of all the Ancients. He passes over the immediate Cause, and hastens to the Description of the Disease, assigning the Knowledge of Hidden Causes, the Essence of the Disease, to the Gods alone: The Evident, he says, are apparent to Man.

The *Arabians* follow'd these Physicians, from whence they received their Doctrine, seldom or never deviating from the Path their Masters trod. These *Arabian* Physicians taught this or that Humour to be predominant, and become the immediate Cause of the Gout, with such a peculiar morbid State of the Joints, which were generally in a State of Weakness or Relaxation; these Humours were complicated or not, just as they were pleased to philosophize.

Albubefri

Albubefri (gg) to *Almanzor* would have a red Bile or Choler to be the Effence of the Disease; (*bb*) *Rhasis* a crude Phlegm or Acid, often Blood, seldom Bile, scarce ever Melancholy, and lastly denies a Complication of Humours. But after all this supposed morbid Matter, he proceeds to something more solid than these imaginary Systems, which are the Signs denoting their supposed morbid Matter. (*ii*) *Hali Abbas*, and also Many more, a ferous

(gg) Ex his qui Choleram expellunt Rubeam. *Albubefri* L. de Pod. & Sciat. ad *Almanz.*

(*bb*) Materia etiam ex quâ gignitur, Dolor, est pro majori Parte flegma crudum five acidum & sæpe de Sanguine; & rarò de Cholerâ, & rarius de Melancholia, & rarissime de humoribus commixtis. Et quando componuntur Materiæ additur pro majore Parte Cholera cum Phlegmate subtili mixta: & raro etiam de Phlegmate mixto cum Melancholia, & rarissime de omnibus humoribus mixtis secundum Proportio-

nem suam in Corpore.—— Si Color illius Loci fuerit rubeus, significatur quæ Materia est Sanguinea; & si Citrinus, Cholerica. Etsi fuerit magis albus quam Color corporis significatur Flegma subtile: Etsi fuerit declinans ad nigredinem significatur quod Materia non simpliciter ex Melancholia est, quoniam talis Color est in Fine Apostematum Calidorum, aut ex Congelatione Sanguinis. *Rhasis de Ægritudinibus Juncturarum.*

(*ii*) *Haly Abbas* the Arabian in 9 Serm. p. 1, Lib. Dispositionis Reg.

Defluxion.

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Defluxion. (*kk*) *Avicen* and *Albubefri* were of the same Opinion. *Constantine* the *African*, who first introduced the *Arabian* Learning into *Europe*, *Albertus*, (*ll*) *Gordonius*, *Guido*, and their Followers of the *Arabian* Sect reason'd Hypothetically in the same Manner concerning the immediate Cause or morbid Matter. The *Greek* School arose again, tying the Physicians down to the same philosophical Systems, 'till the *Chymists* (*mm*) in their turn, sought for the immediate Cause of

(*k*) *Avicen* constitutes three Causes here, *Causas materiales* quas efficientes vocabant, in *Causas instrumentales*, quæ sunt *Latitudines meatuum* per quos *Materia* transit facillimè; & in *Causas Patientes* quæ sunt *Debilitates Juncturarum* per *Naturam*.—*Mulier* non *podagrizat* nisi *Menstrua* ei deficient, tunc enim retinetur *Materia multa* & potest *podagrizare*, ut dicit *Comentum*. Ecce *Causam materiale*m.—Pervenit *Humor sanguine* ut plurimum autem *Phlegmaticus*, vel mistus ex *Phlegmatico* & *Colerico*, vel cum his *Sanguineo*, raro tamen fit a *Melancholico* ut dicit *Avicen*, rarius ex *Humoribus corruptis*, rarissime ex omnibus *Mistis*, &c. Nam *Humor crudus* sine *Cholerâ* ad *Juncturas* currere non potest.

(*ll*) *Guido de Cauliaco* cited by *Conrigius*, *Cap. 3. Sect. 28.*

(*mm*) Videtur nec *Sanguis* nec *succus Nerveus* per se esse, nec etiam *unicus* aut *simplex Humor*. Quod si juxta *Holleri* & *Sennerti* *Sententias* statuatur *Impuritates* quasdam a *Sanguine*, &c. & ab *Articulis* susceptas, statuamus oportet in *Morbi hujus Foco* sive *Minera*, sive *Unica*, sive *Multiplex* fuerit, *succos* plures *fermentativos* & non facile *miscibiles* Coire; deinde ex eorum *Luctu* & *Effervescentia* *Fibrarum perviarum* *Vellicationes* dolorificas exorire. Sed siquidem *Experimento* satis *vulgari* liquet *Sales* in statu diverso modo *positos* alios nempe *Alkalizatos*, &c. *Willis* cited by *Platerus* de *Animâ Brutorum*, *Parte Secunda. Cap. 14.*

the

the Gout. We now hear no more of the Blood, nervous Juice, Choler, Phlegm, or Melancholy; let what will preside, as *Swift* says, (*nn*) the Disease is now Salts, Earth, or Tartar; these are with the Chymists the immediate Cause, the morbid Matter.

Paracelsus and many more affirm the morbid Matter to be Tartar, Salts; these again alkaline, acid or muriatick; with others the *Sinovia* of the Joints render'd viscid by an offending Acid. Many afterwards follow'd the Doctrine of the Chymists, and at the same Time held the Systems of the Ancients of Phlegm, Melancholy, &c. so constituted a Kind of Complication of *Hypotheses*, 'till the Mathematicians arose, who disdain'd not

(*un*) Let Melancholy rule supreme,
Choler preside, or Blood or Phlegm;
It Makes no Difference in the Case,

Swift.

to take up with the former Hypothetick Systems, and so reason'd mechanically upon the Action of these supposititious Humours, Salts, or whatever they imagined to be the Effence of the Disease; which hath produced nothing more material, or any Thing more certain concerning the immediate Cause. For after all these mechanical Attempts, they demonstrate nothing; the *Hypotheses* of the *Materia Morbi* are still the same, but, philosophically accounted for; these philosophical Attempts indeed, however geometrical and demonstrative they appear to be, they are, after all, mere Illusions; for these very Calculations are entirely hypothetick. This may be prov'd from the Writings of *Paracelsus*, *Sylvius*, *Riverius*, *Hoffman*, *Ericus*, *Glauberus*, *Vandermynck*, *Tachenius*, *Mauritius*, *Mercurialis*, *Barbette*, *Reiseli*, *Paræus*, *Willis*, *Sydenham*, *Musgrave*, *Bellini*, *Pitcairn*, *Boerhaave*, *Baglivi*, *Cheyne*, *De Sault*. In short it would be endless to quote Authors concerning the

Effence

Effence or immediate Cause of this Disease. In a Word, there have been more *Hypotheses* concerning the Gout than any one Disease the human Body is subject to ; which was the Reason I chose the Gout preferable to all others, in order to shew the Instability as well as perpetual Disagreement of all *Hypotheses* in Physick. To conclude, these Writers one while will have the immediate Cause to be (oo) Earth, Tartar, Salts ; then again, a cold

I 2

Vapour,

(oo) Tartarus Juncturarum a Paracelsicis indigitata. Et Sinovia Tartarus quidem quod nonnunquam instar Tartari in Articulis concreascit in Tophum.
Paracelsus.

A frigida & maligna Materia ; a Luminaribus afflictis.

Mercurialis Lib. I.

Intemperies simplex : Others Air, as
Fredericus Vandermyneck.

A ferous Humour.

Carolus Piso L. de Colluvie Serosa.

Humor Serosus Salfus,

Riverius.

Illi peculiaris Sal in Massa sanguinea latet abditus.

Gaspar Hoffmannus in Institutionibus.

Salfus acris Tartareus Causa efficiens omnium *Tachenio* Morbo Principe.

Cum Spiritu influo genitali Odore acido Podagrico communicato foetui.

Hildanus, Cap. I. Observ. 79.

Tartar.

Glauberius.

Materia scilicet febrili in Artus translata ; quod satis arguit Febris ipsa saepius recrudescens ob Materiam Morbificam ab externorum intempestivo usu percussam.

Sydenham de Morb. acutis.

Materiam quandam acrem & irritantem agnovit

Hollertus in Scholiis ad C. 23. Lib. I.

Arthriticus

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Vapour, a simple Intemperies, a serous Defluxion, or Air, malignant Matter, genital Spirit, or an Impurity in the Blood. Others deny this, and will have it to be a febril Matter, an acrid irritating Matter; and this Matter others will have to be poisonous; some, an occult Quality, a frigid *Flatus*, nervous Juice, Panchreatick Juice; we have those again who deny this, and substitute animal Spirits, perspirable Matter, or an inflamed *Serum*, or an acrimonious *Lympha*. *Bellini* solves
the

Arthriticus Febres quæro in succo panchreatico ita corrupto.

Sylvius L. 1. Prax. Med. C. 30.

Venenatam malignam & occultam Materiæ Qualitatem agnoscit, non simplicem Humoris Intemperiem.

Paræus.

Flatus ortum habent, qui multis Hypochondria quoque tendunt atque alias etiam Partes.

A multis etiam frigidis flatibus in Articulos decumbentibus.

Alpinus de Morb. Patr. & Epidem. apud Ægyptios.

Ex quibus cunctis liquet, Causam proximam hujus mali esse Vitiatam indolem minimorum, adeoque nervosorum, Vasculorum in Corpore; tum etiam liquidum, quod nervosas Partes alluit.—Et quidem liquidum peccans hic Acrimoniâ, & majore tenacitate; solidum nimia Vasculorum Angustiâ, & Rigiditate.

Boerhaave Aphor. 1262, 1263.

Liquidum stagnans; quod nimirum potest esse vel Sanguis ruber, ut in Phlegmone, vel serum ut in Erypesilate, vel lympha, ut in Rheumatismo, vel fortè adhuc tenuius ut in Podagrâ, quæ valdè verisimile videtur esse de Natura Inflammationis.

Boerhaave. Prax. Med. § 371.

Causa

the Phænomenon by a *Lentor*. This is also contradicted, and we are taught by Others an acrid muriatick Salt. What have they not imagined? But *Cheyne*, in the Stile of the modern mechanic a Philosopher, is above supposing any Cause, but clearly demonstrates, I say, imagine, the Effence of the Gout to be *tartarous* or *urinous* Salts: or Salts united with Sulphur or Oil. But, to conclude with his own Words, “ the Matter after all is a *gross* “ *ill-condition'd Humour.*” If so, of Consequence those People who are stuffed with such Humours must be extremely subject to the Gout.

Causa hujus Morbi præcipue est crassus ac lentus Humor pituitosus.

Jac. Bontius de Med Ind. p. 115.

Eo tamen Malignitatis contagium ascendisse.

Gul. Piso de Med. Brasil, L. I. p. 13.

Id quoque Sentio, quod Bilis debilior (quia non sum sanguine Cervidò prædi-

tus,) non imprægnat Chylum eo sale volatili ut Massa Ciborum decenter fermentata, purum Sanguinis & Lymphæ Liquorem præbeat, absque cruda Visciditate (quam Tartarum vulgo appellant) facile in Morbos articulorum degenerante.——— Valde & celeriter tollunt noxiam Materiam, sed ne quid nimis.

Schol. Med. Sept. p. 269°

SHOULD

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SHOULD we now compare these Systems or *Hypotheses* of the Moderns with the Ancients, or the Moderns again with themselves; we shall find they unhappily differ a little from each other, both as to the morbid Matter or immediate Cause, as well as their Manner of accounting philosophically; from whence arose the Symptoms peculiar to the Gout. For Example, *Prosper (pp) Alpini* treating of the

(pp) *De Morbis Patriis & Epidemicis qui apud Egyptios observantur.*—Articulorum Dolores omniaque genera Morborum quæ a Capitis defluxu ad inferas Partes excitantur, p. 23. L. I.—Autumant, aquosas oriri ab usu assiduo illarum Anguriarum, quas appellant *Batechel Muia*. Hæc Anguriarum Species intra forticem non Culpam, ut in aliis visitur, sed solam Aquam dulcissimam cum Seminibus obtinet: quarum Aquam (cui in illis Caloribus omnes libentissime indulgent) assidue ebibitam ad Testes descendere ob Partium ipsius tenuitatem, atque Scrotum implere aiunt. Ex Flatibus non minus multæ Herniæ observantur ab imbecillo Calore Stomachi, ab usuque leguminum, radicum fructuumque a quibus multi crassiores flatibus ortum habent, qui multis Hypochondria quoque tendunt, atque alias etiam Partes. Ab Usu assiduo Aquæ in Potu, & crudorum frigidorumque fructuum, olerumque & ab immodi-

câ Venere, usuque frequenti dulcium balneorum, & ab intensis Cœli Caloribus plerisque Stomachus frigidior redditur. Hincque multi illorum assiduas Stomachi Cruditates patiuntur, quorum numerus fere infinitus Cayri conspicitur.—Arthritici multi ibi existunt ex multis Humoribus Crudis, quibus ob Victum pleraque Corpora abundare superius dictum est; a multis etiam frigidis Flatibus in Articulos decumbentibus a capitisque Distillationibus creberrime ab inæqualissimo, tenuissimoque aere Caput maxime lædente, excitatis, ad Articulos delabentibus. A quâ vero Causa multi habeant Articulos imbecillos, atque ad suscipiendos Humores faciles non est scitu difficile, quando illi utuntur immodicâ venere, & frequentissime dulcibus Balneis, quæ quanto Articulos debilitent atque laxent, tu recte nosti.

Alpinus.

Ægypti-

Ægyptian Diseases, assures us the *Ægyptians* are extremely subject to the Gout from their low living, drinking the *Nile* Water, their Diet chiefly consisting of Fruit, Herbs, Rice, white Meats; scarce ever drinking Wine; add to this a sedentary, indolent Life; with a too frequent Use of the Bath; infomuch that their Joints become relaxed, and a Flood of serous watry Humours pours upon them, which, he says, is the immediate Cause of the Gout. This was also the Doctrine chiefly of the Ancients: But how does this agree with *Cheyne* (qq), who happens not to be entirely of this

(qq) The Capillaries, the smallest Vessels of the gouty Person must be in their natural Conformation *narrower and more stiff* than those of the other, who is free from the Gout, in Respect of their common Stature and Size, Page 2.

Yet it is demonstrable, that in the same *springy* Tube, full of the same Liquor, moving by one constant, original Force, its Diameter is less in a contracted, than a relax'd State; though the Velocity of the included Fluid will be greater in the first, than in the second, because of the

greater *Resistance* and *Springiness* of the contracted, than of the relaxed Tube. And this is one Reason, why Women are less subject to the Gout than Men; because of the known greater *Laxity* of their Fibres. pag. 3.

The Delicacy and Flavour of Flesh and Fish, is entirely owing to their abounding with a fine, soft, oily, or urinous Salt, as is evident in Venison and wild Fowl. Wines of all Kinds, have a greater or lesser Quantity of Tartar in them: And other strong Liquors abound
in

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this *Opinion*. He supposes; no, he demonstrates, for *Geometricians assert nothing but what amounts to Demonstration*; He, I say, demonstrates the Parts to be stiff, rigid, contracted; the Diameters or Bores of these springy Tubes are smaller in gouty People than others from violent Exercise, natural Structure of the Parts, and other Causes producing such Effects. Add to this high and luxurious Living; the Blood being loaded with urinous animal Salts, which he says abound in high Sauces, Venison, Wild-fowl, generous Wines, &c. And This, with *Cheyne*, is the immediate Cause; which differs, as I said, a little from *Alpini*. But this Doctrine which was taught before

their peculiar Salts, in Proportion to their Strength, pag. 4.

All these pointing and proclaiming a strong, stiff, springy, and contracted State of Fibres and Nerves: Such a State of Fibres and Nerves being absolutely necessary to such a Constitution. And it may not be amiss to observe, that when

Age and the Gout have subdued, relax'd, and soften'd the nervous System, all these are proportionably impair'd, and therefore a more stiff, stretch'd, springy State of the Nerves and Fibres, is an absolutely necessary Condition towards the Gout.

Cheyne.

by

by (*qq*) *Boerhaave*, from whence he, its probable, took it, agrees exactly, I think with the *Methodist*. For what are these Terms, rigid, stiff, springy, contracted Tubes, but the *Stricture* of *Cælius Aurelianus* exploded above a thousand Years ago.

LET US now consider how the modern Philosophers agree among themselves in accounting mechanically for the immediate Cause. We are, no doubt of it, to expect no more *Hypotheses* or idle Fictions from these great Men, fully enabled by the late Improvements of Anatomy, Chymistry, Botany, Mathematicks, and all the necessary Auxiliaries of Physick, to clear up and demonstrate a Point so long in Dispute. And since they

(*qq*) Locus quem primò regularis aggreditur, semper Pes; hujusque illæ imprimis Partes, quas difficillimè suum pervadit liquidum; ut Periostea, Tendines, Nervos, Membranas, Ligamenta quæ a Corde remotiores & maxime pressæ.

His demum Obstructione, Infractu, Tumore occlusis, vel Materia Morbi quacunq̃ue dispersâ in alia loca alias aggreditur Partes; ita tamen, ut eadem ibidem Loca, easdem Partes, obsideat.

Boerhaave Aphor. 1259, 1260.

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have disdain'd the loose and incoherent Speculations of the Ancients, undertook to proceed with the utmost Precision and Exactness, Mathematical Calculations demand; for such Principles they avow'd wholly to follow; how unanimous and consentaneous therefore are we not to conclude their Sentiments have been drawn from such certain and infallible Principles? But after all how happily they have succeeded, will best appear, when we shall take upon us to examine the Doctrine they have established.

Bellini, (rr) who first took upon him among the Moderns to reason mechanically in Physick, was

(rr) Maxima tunc Temporis Florentiæ ornamenta erant celeberrimi per totam Europam Viri Laurentius Bellini et Antonius Mogliabechi. Ille M. Ducis Architectus, in Medicina, imprimis Theoreticâ ejus parte quod Variæ ejus testantur Lucubrationes editæ affatim, versatissimus, et verè magnus Vir, in *Paraxi* tamen

(quod sæpius etiam in aliis observatum est) non adeo felix. Vir est parvæ Staturæ, sexagenarius, variis Morbis Fractus, finistri Oculi à quinque jam annis Catarrhactâ laborans. Cum hoc de variis Rebus Medicis mihi erat Serm. Nihil statuebat esse in Medicina, quod ingenio et Studio non possit expiscari, cum omniâ secundam

was allow'd in *Italy* to be a very great Geometrician, but a little unhappy in his (ss) Practice; which I think may be understood, without straining the Text, Thus, he was rather admired for his great Abilities in Mathematicks, than his Skill in Physick. Neither the Theory *Bellini* taught, although founded upon mechanical Principles, stood the Test of our greatest Physicians, especially

K 2

the

secundam Leges Mechanicas fient, præter minimarum Particularum et Elementorum Figuras : Hancque esse Rationem, cur Medicina nunquam ad Perfectionis Culmen perventura sit.

Agræ Tetuzzianæ in Dysenteria Curatione adeo decantatæ scaturiginem prope Pistorium esse me docebat, eamque continere salem Marinum sive commune et purgandi Vi præditam esse; hinc Pauperibus aliquando salem, Marinum in Aq. Fontana solutam propinari, simili, licet non semper æquè felici cum successu. Ab Annis jam aliquot sæpius vacavit Muficæ et Poesi, quas perditè se amare aiebat continuis Meditationibus distractus.

Observables in Italy by Dr. Bregnius,
p. 334. 447. *Philosophical Transactions,* Lond. 1721.

(ss) *Laurentius Bellinus, Florentiæ natus,* Anno 1643. Cum Philosophiam Pisis addidicisset, ac postea Matheſim sub famigeratissimo Alexandro Marchetto, tanto fecit progressus, ut excellentissimus evaſerit in Demonstrationibus in Medicinâ Mechanicis. Unde Jacobus Sandri, celeberrimus Bononiæ Professor, merito aſſerit, quod Leges has Mechanicas & Hydrostaticas observari docuerit, quodque ipsi debeatur *Mechanicæ inventio*, quæ Medicis fecundam cogitandi Materiam præſtet, &c.

Mangeti Bibliotheca Scriptorum Medicorum, Vol. I.

(tt) Nuper

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the most learned *Schelhammer* (*tt*), who, in speaking of this Author, says, in the *Description of Symptoms*, he appears to be very exact, but in accounting for Causes, he fell into the common Vice of the Age, supposed many Things, prov'd and demonstrated nothing. Yet the Ingenuity of his Hypothesis hit the Taste of many Physicians at that Time very much. How could it be otherwise? for at that Time Mathematical Learning became a fashionable Study, more particularly here in *England*, where it was highly improv'd

(*tt*) Nuper quoque Laurentius Bellini, Academiae Pisanae Professor commentatus est, quæ cum aliis recudi curavit Vir clarissimus Joannes Bohnius, Academiae Lipsiensis curiosissimus Doctor. Laude dignum in hoc Auctore, quod in enarrandis Symptomatibus est perquam diligens: Modo non in Causis eorum scrutandis communi seculi laboraret Vitio, plurima supponente, pauca apodictica Ratione ostendente ac demonstrante: Qualia sunt quæ de liquido Nervorum fluente & refluxente undatim, de Nervorum Expan-

sione & Contractione sive Amplitudine majore & minore, Compressione cerebri & edullæ ad Foramen magnum occipitis in primo statim Limine occurrunt, atque alia plura. Profecto quamdiu quilibet indulgebit sic genio suo, & supponet ea quæ nulla Ratione prævia perspexit, ad Veritatis radios perpetuo in his cæcuetiemus, instar noctuæ ad Meridiani solis Claritatem.

*Conrin. Intro. in Univ. Art. Med.
Cura ac Studio, Schelham. 1726.
p. 211.*

and

and very much follow'd. We are not to be surpris'd then that so many Physicians, especially the *English*, followed the Plan he laid down; they did, they imitated and wrote so much after his Manner, that the Physicians almost every where became, in their Writings, Mathematicians, constituting a new Sect, not improperly to be called *Bellinists*.

Bellini taught the morbid Matter in an Inflammation to be a *Lentor*, obstructing the smaller Tubes, more especially the Nerves. If so, he holds a nervous Fluid, capable of being render'd viscid, and sometimes attenuated. *Newton*, *Morgagni*, *Robinson*, *Cheyne*, &c. deny the Nerves to be Vessels capable of circulating any Liquor; the Nerves with these Philosophers are solid and Diaphanous, &c. If so, if we with these, all that *Bellini* hath taught, and his Followers, founded upon a nervous Liquor, is
mere

mere Fiction and Hypothesis. Behold the Mechanical Physicians, the first Step they take, entirely of different Opinions among themselves. They differ *ex toto genere*.

THEY differ even in the most fundamental Point and first Principle. In order to account mechanically for the Effect of Medicines, the Nature of Diseases, the animal OEconomy, &c. &c. they have Recourse to *animal Spirits*, nervous Juice, or an *Ether infinitely rarified more than ever*. Which are in my humble Opinion manifest Suppositions by no means to be demonstrated therefore hypothetick Principles. I say, if this *Ether*, this nervous Fluid, their animal Spirits, are not demonstrated, (they never were yet); a thousand Volumes are turned to waste Paper. To go on, the Disagreement of these modern Philosophers will be more apparent if we consider their

Thoughts

Thoughts on the Gouty Matter. *Willis* (*uu*), the greatest Philosopher of the Age, he lived in, held, as *Cheyne* (*ww*) does, Salts to have been the morbifick Matter; but in explaining philosophically the Action of these Salts asserts an Effervescence. With *Willis* these Salts recede and fly from each other with great Violence. Thus in their Expansion distending, lacerating

Willisius, qui in cap. de Arthrit. proximè ad Veritatem accessit, dum, *statuere*, inquit, *oportet in Morbi hujus foco sive minera, succis fermentativis, & non facile miscibiles, coire*: Succis hi fermentativi, sunt *Salia diversi generis, alia quidem fixa & Alkalifata, alia acescentia*, in Flurem evecta, ex quibus combinatis *effervescencia* oritur insignis unde *Articuli & Internodia* vellicantur, summique oboriuntur cruciatus, *Præcipitatione* post subsequente, unde *Tophorum* progenies.

Boneti Lug. 1700. p. 441.

(*ww*) These Salts received in Abundance, but neither sufficiently broke by the digestive Powers, nor driven out of the Habit by due Exercise, but by their Plenty and Nearness, uniting in greater Clusters, must necessarily form Obstruc-

tions, and give Pain, when by the Force of Circulation, they are forced through narrower and stiffer small Vessels. Nothing either received or bred within the Body, besides these Salts, can account for this Difference. *p. 4.*

That the specifick Cause of the Gout is an Union of an *urinous* and *acid* Salt, (as perhaps the urinous may arise from an *acid* Salt, united with an Oil, or Sulphur) possibly the Appearances of the Gout, and the Materials out of which it is produced, might make it look, neither without *Verisimilitude*, nor without a specious *Shew*: For it is *fact*, that abundance of *urinous* Salts disposes towards *Inflammations*, and Plenty of *acid* Salts, Tears, rends and excites Pain. *p. 5.*

Cheyne on the Gout.

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the Nervous or Membranous Parts, excite Pain, Inflammation, &c. *Cheyne* says these urinous tartarous Salts attract each other, their *Moles* by their Union, Accretion, become larger. Thus they obstruct the Bores of the two stiffened and contracted Vessels, from whence Pain, Inflammation, &c. Still they philosophize, still they disagree. *Cheyne* concludes with a kind of *Episode* upon Salts, which he takes from Sir *Isaac Newton* (xx), who supposes Salts to be the last and incorruptible Parts of a human Body. But are not these Salts again the earthy unperishable ultimate *Stamina* or *Corpuscula* with
Boerhaave

(xx) As Gravity makes the Sea flow round the denser and weightier Parts of the Globe of the Earth, so the Attraction may make the watry Acid flow round the denser and compacter Particles of Salt. For otherwise the Acid would not do the Office of a Medium between the Earth and common Water, for making Salts dissolvable in Water; nor would *Salt of Tartar* readily draw off the Acid from dissolved Metals, nor Metals the

Acid from Mercury. Now as in the great Globe of the Earth and Sea the densest Bodies by their Gravity sink down in Water, and always endeavour to go towards the Center of the Globe; so in Particles of Salt the densest Matter may always endeavour to approach the Center of the Particle: So that a Particle of Salt may be compar'd to a Chaos; being dense, hard, dry, and earthy in the Centre; and rare, soft, moist

Boerhaave (yy), who says the ultimate Stamina of human Bodies are earthy *Corpuscula*, terrestrial, the

moist and watery in the Circumference. And hence it seems to be that Salts are of a lasting Nature, being scarce destroyed, unless by drawing away their watery Parts by Violence, or by letting them soak into the Pores of the central Earth by a gentle Heat in Putrefaction, until the Earth be dissolved by the Water, and separated into smaller Particles, which by Reason of their Smallness make the rotten Compound appear of a black Colour. Hence also it may be that the Parts of Animals, and Vegetables preserve their several Forms, and assimilate their Nourishment; the soft and moist Nourishment easily changing its Texture by a gentle Heat and Motion, till it becomes like the dense, hard, dry, and durable Earth in the Center of each Particle; but when the Nourishment grows unfit to be assimilated, or the central Earth grows too feeble to assimilate it, the Motion ends in Confusion, Putrefaction and Death.

Newton. Opt. p 361, 362.

(yy) But these ultimate Elements and ultimate *Stamina* of the least as well as greatest Parts are *Corpuscula*, or little Bodies, very *minute*, *similar*, *simple* and *terrestrial*, secreted from the fluid Humours at their proper Places, and apposite to all the Parts of a Body.

They are very *minute*. For every one

of the largest Species is made out of a Vessel which is a Membrane, and which Membrane is composed of other Vessels, and those Vessels of other Membranes; which Membranes again are composed of solid Particles, purely and simply the most minute of all, and which are extended, partly as to Length, and partly as to Breadth, firmly cohering and admitting no Cavity.

They are *similar*, for I my self have examined by Fire (Chymical) and have separated the ultimate Solid, or firm Parts of all Animals, whether Bones, Arteries, Veins, or Membranes free from all Humour or Liquid; for if these are continued in boiling Water 'till the Water that shall from Time to Time be added, can receive no farther Tincture, but becomes insipid, then the remaining Bodies are *similar*. A Muscle soak'd in lukewarm Water continues pale and free from Blood; but let that be boiled over and over several Times, and then there will remain a Mass of dry Fibres; if it be then burnt, the Fibres still continue, but in a long Figure as in their former Condition. If you make this Experiment on a Bone, Artery, or Nerve, you will always find such Matter equally alike in all. Every Part has its Firmness. In an Embryo the great Artery is so very small, as you may blow it away with your Breath, but the same *Stamina* are
L made

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the unperishable Parts of Man's Body. In this Opinion he differs from the *Chymists*, who supposed Salt, Oil, Spirits, Water and Earth to be the Principles of Bodies. But *Boerhaave*, by chymical Experiments, proves that salt Bodies are dissolved in Water, or separated by Fire; Oily Bodies cannot be burnt by Fire, but mingled with Water; the Spirituous evaporate, are set on Fire; the Watry melt before the Fire, and evaporate without Taste or Smell; the terrestrial Bodies he avers can never be destroyed by Fire or Water. So Earth is the ultimate, unperishable Parts of our Bodies. And

made firm by adding the same or the like Matter. And thus out of the most minute the greatest are framed, and so the ultimate Matter of a Lymphatick is the same as the ultimate Matter of the Bones, only that in these the Particles are more compacted together: So that all Parts differ from each other by a greater or lesser Composition or Addition of the most minute Solids; all firm Parts then are composed only by Apposition of others; and therefore the *Corpuscula* of all firm Parts are *similar* the most minute.

They are *simple*, for that is a simple Body, in which every Part is the same, and of like Nature with the whole; for Example, I take an Artery and Bone, and examine both chymically, and find the same undistinguishable *Genus* of Parts, the ultimate Parts therefore causing Firmness in the whole are always *simple*.

They are Terrestrial. By Chymical Experiments Bodies are divided into these Species.

Boerhaave's Method of studying Physick, by Sambre, 1729. p. 142.

in

in this he is consentaneous with the Scripture, *In the Sweat of thy Face thou shalt eat Bread, 'till thou return to the Earth. For out of it was thou taken; because thou art Dust, and to Dust thou shalt return.* Are not we running round in a Circle? Are not we brought Back to the Point where we first began above two Thousand Years ago? Is not this the Doctrine of *Pherecydes* (xx), The

L 2

Syrian

(xx) Omnium entium — Principium — Thales — Aquam ait esse.
Aristot. Tom. 4. Metaphys. lib. 1. cap. 3. p. 264. D. E.

Thales Principium rerum esse dixit
Aquam —

Oceanus cunctis præbet primordia Rebus.
Plutarch. de placitis Philos. lib. 1. cap. 3.

Pherecydes Syrus dicebat terram esse omnium Principium.
Sextus Empiricus, p. 367. Geneva in fol.

Anaximenes autem & Diogenes Aërem priorem Aquâ, & maximè simplicium Corporum Principium statuunt. *Aristot. Tom. 4. Metaphys. lib. 1. cap. 3. p. 265. C.* Anaximenes principium rerum pro-

nunciavit esse Aërem. *Plutarch. de Placitis Philos. lib. 1. cap. 3.* Infinitum Aëra.

Cic. Acad. quæst. lib. 4.

Infinitum Aëra esse principium.

Origenis Philosophumena, cap. 7. de Anaximene.

Simplicium Corporum principium—
Heraclitus Ephesius Ignem (statuit).
Arist. Tom. 4. Metaphysic. lib. 1. p. 265. C.

Heraclitus Ignem omnium esse rerum principium (perhibet).

Plutarch. de placit. Philos. lib. 1. cap. 3.

Dicebat esse omnium Principium & elementum. Xenophanes, Aquam & Terram. Hippon. Ignem & Aquam; Oenipodes,

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Syrian Philosopher, who taught Earth to be the Principle of all Things, which was as constantly denied

Oenipodes, Ignem & Aërem. Sextus Empiricus.

Adv. Mathematicos. p. 367, De Corpore. Geneva in fol.

Plutarch. de Placit.

Philos. lib. 1. cap. 3.

Stoïci, Terram & Aquam & Aërem & Ignem.

Sextus Empir. Adv. Mathem. p. 367. Plutarch. de plac. Phil. lib. 1. cap. 3.

Elementa, quæ in materiæ Specie dicuntur, quatuor esse primus asseruit (Empedocles). *Aristot. Tom. 4. Metaphysicorum, lib. 1. cap. 4. p. 268. A.* Empedocles corporea Elementa quatuor (ait esse) Terram, Aquam Aërem Ignem.

Ibid. Tom. 1. de gener. & corrupt. lib. 1. cap. 1. p. 698. B.

Aristoteles ac Plato—— differre ab Elemento principium dicunt

Plutarch de placitis Philos. lib. 1. cap. 2.

Empedocles dicit Elementa, Ignem, Aërem, Terram, Aquam, duo autem Principia, Amicitiam & Discordiam. *Ibid.* Ante quatuor Elementa ponit quædam minutissima Fragmenta, tanquam Elementa Elementis priora. *Ibid. c. 13.* Universi principium Discordiam statuit & Amicitiam.

Orig. Philosophumena, cap. 3. de Empedocle.

Hippo principia dixit, frigidum quæ sit Aqua & calidum quod sit Ignis.

Orig. Philosophumena, cap. 14.

Parmenides Calidum & frigidum principia facit. Hæc autem appellat Ignem & Terram.

Aristot. Tom. 1. Nat. Auscult. lib. 1. cap. 6 de gener. & corrupt. l. 2. c. 3. p. 729.

Duas à primordio Causas esse Lucem & Caliginem.

Origenis Philosophumena, cap. 2. de Pythagorâ.

Numerorum Elementa, entium quoque cunctorum Elementa (Pythagorici) esse putarunt totumque cælum Harmoniam, & numerum esse—— numeri autem Elementa, par & impar.

Aristot.

Supponens numeros & Mensuras adinvenit Naturæ fecundam Generationem—— numeri ex quibus Res profeminantur—— mundum dixit melos canere, & cum Harmoniâ five concentu comparatum esse.

Orig. Phil. cap. 2.

Rerum principia censuit (Pythagoras) esse numeros.

Plut. de Phil. plac. lib. 1. cap. 3.

Ex his qui incorporea censent principia, Pythagoras quidem dixit numeros esse omnium principia.

Sext. Empiric. p. 367. de Corpore. Geneva in fol.

by *Anaximenes*, *Heraclitus*, *Xenophanes*, and the Stoicks. This Hypothesis was controverted then, and is so now. If we demand how these Salts or earthy Particles are held together; Have we any new Systems? No, the Moderns assert, by *Attraction*. Attraction was an occult Quality acknowledged long ago by *Plato*, *Epicurus*, and *Averroes*. But this attractive and repulsive Virtue observed in the Loadstone was indeed, by *Newton*, extended and spread thro' the whole Frame of the Universe, as an acting Principle of universal Nature, the Cause of all Motion. But after all, it is an occult Quality, an apparent *Hypothesis*.

LET us now return to the *Materia Morbi*, or Effence of the Disease, which, in vain, has been sought for, and impossible to be demonstrated: Having supposed a Matter, but never agreed among themselves what that Matter was, their Endeavours now were to derive this Matter from some Parts of the Body where they supposed it first generated.

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generated. Some Physicians affirm it flows from the Head ; others as boldly assert it is derived from the Stomach ; others from the Liver ; Many from the whole Body. There are others again who as positively confine it locally to the Joints (a); but all

(a) At Rheumâ quod de Capite descendit.

Marcellus.

Itemque de Loco, ubi Materia Arthritidis generetur quod sint Viscera, ob defectum calidi innati, præcipuè vero Hepar, Lien, Stomachus, non excluso capite: ibi postquam Materia illa ad Tempus latuit, ob Copiam movetur atque per Circulationem ad Cor defertur.

Med. Sept.

De Cauſa hujus Apoplexiæ *conjuncta* et *proxima* notatu dignum est, illam creberrime Vasculorum esse in cerebri Cortice Dilationem ; quæ Tabulos in cerebri Meditullio statim comprimi, Spiritusque acit Animales in iis obstrui, et turbari. Ista vero Dilatio vel a Sanguinis in ea Vascula irruentis, et in iis commorantis, Vitio, — Sanguinis nimirum Lentor ; Miſma isthuc Arthriticum per se, maxime vero *πῶς γλιχρῶ* involutum ; si Cortici impingatur, et in eo insideat, Sanguinem eo Locî sistit ; et sæpenumero Cauſa hujus Apoplexiæ proxima, uti suspicor, et *conjuncta* est.

Quare de humorum Transitu migra-

tionemque et ab Artibus in Partem aliquam internam recessu, et eorum in ea Parte Receptione ; deque eorum Medicamentis ore sumptis in Artus Expulsionem, extra vero applicatis, Revulsionem creberrime nobis Sermo.

Guilhelm Musgrave, M. D. Exonice. 1707.

Materia abundans quæ facit Arthriticam, Podagram, Rheumatizando & implendo Juncturam & Ligamenta lata deſoris extendit omnes nervosas particulas, quare infert Dolorem. — Juncturarum sunt quæ Apostematum generalis. — Membra enim mandantia quantum ad Phlegma sunt Cerebrum & Stomachus, quantum vero ad Choleram & ad alias Superfluitates Hepar & Venæ.

Guido de Cauliaco.

Erit quippe in omni Corpore hoc quidem Membrum infirmisſimum, alia vero validisſima, in quo omnes tam Medici quam Vulgares consentiunt & proinde Podagricis invalidisſimis : universum autem Articulorum Genus eis, qui Arthritidi obnoxii sunt, infirmum & Caput esse

all indeed fix it here at last as the natural Seat and Receptacle of this supposed Gouty Matter. Have they agreed upon this Point among themselves? Not at all. The Phœnomenon they have not been able to solve, which hath been the Occasion of a new Series of Hypotheses and Systems. Notwith-

esse quibus id dolet. Lienis Vitio laborante Oculos quoque illis, &c. — Quando Humores transmittuntur ad Membrum mobile, sequitur Mors. Spes salutis est revocare Humores ad Artus.

Galen de Nat. Hum. Com. 2. p. 182.

Humores dictos ad Articulos ferri non aliqua peculiari Corporis Parte transmittente sed a toto Corpore ad Articulos fer-
tur.

Galen.

Quia in Arthritide quatuor considerantur Parsmandans, &c. est Dissensio, &c.

Non quidem a cerebro ipso cujus Excrementa vel per Palatum Effluentia ad Os, Fauces, asperam Arteriam aut Ventrículum propelluntur; sed ab externis capitis Partibus & extra Calvariem positae cum enim Venæ quamplurimæ ab externis jugularibus deductæ eò excurrant Excrementa tenuia ac serosa ibi deponere Farnelius asserit. — Alii vero Caput quidem Defluxionis Arthritici Originem ag-

noscent, sed a Partibus illius interioribus cerebro nimirum effluere sentiunt.

Alii denique a Visceribus imo Ventre contentis puta Hepate, Liene, utero, aliisque, tum etiam a toto Corpore Humores illos noxios per Venas & Arterias in Articulos defluere pronuntiant. *Boneti de Arthritide.* Prædictæ omnes Opiniones refutantur.

Farnelius.

Arthritici multi ibi existunt ex multis Humoribus Crudis, quibus ob Victum pleraque Corpora abundare superius dictum est a multis etiam frigidis Flatibus Articulos decumbentibus a capitisque Distillationibus creberrime ab inæqualissimo, tenuissimoq; Aere Caput maxime lædente, excitatis, ad Articulos delabentibus. A quâ vero Causa multi habeant Articulos imbecillos, atque ad suscipiendos Humores faciles non est scitu difficile, quando illi utuntur Immodicâ venere, & frequentissime dulcibus Balneis, quæ quanto Articulos debilitent atque laxent.

standing

standing these Enquiries again were to no Purpose, yet the Lust of Philosophising led them still on; they were resolved to leave nothing unattempted, as *Facciolati* (*b*) observed of a certain Commentator; the morbid Matter being supposed of such or such a Nature, supposed to be formed, generated, or accumulated in the Brain, Liver, Stomach, &c. in what Manner this Matter pass, through what Parts of the Body, becomes now the principal Object of their Reserches. Here they also disagreed as much again as many new Hypotheses and Controversies followed. Many would have the Matter deposited upon the Joints by the Veins, the Arteries; many the Lymphaticks; others the Nerves; others again the cellular Membranes involving the Muscles, &c. There are many who assert the Matter

(*b*) Cum quis hoc in genere sibi indulgere cœpit ut ut initio pedetentim incedat, cito abripitur velut impetu Mentis in

modum; & siquid ex voto cedit, nihil postea intentatum relinquit.

Facciolati Epist. ad T. Thompson.

to be strain'd through the Glands, or finally the Mesenteric Vessels. In short it would be endless to quote their several Systems concerning this Point. They reason'd, They rather disputed with great Warmth and Animosity (c), of the Translation of

(c) Præfatos Humores, Bilem inquam ac Pituitam a Viscere principaliter affecto per venas ferri ad Articulos in quorum venulis si Sanguinem ad Corruptionem dispositum inveniat illum corruptentes Dolorem inducunt: sin minus Dolorem excitare non solent.

Hippoc.

Tartarus Juncturarum a Paracelsicis indigitata. Et Sinovia Tartarus quidem quod nonnunquam instar Tartari in Articulis concreascit in Tophum.

Paracelsus.

Articuli qui habent Spatia lata ad suscipiendas Superfluitates.

Galen. Aphor. 31.

In Articulis ipsis vel in Spatio ipsorum medio sive internodiis, licet, nonnulli agnoscere hoc medium pro sede capaci nolint, cum tamen revera sit.

Med. Sept. Obser. 28. p. 263, &c.

Materia scilicet febrili in Artus translata; quod satis arguit Febris ipsa sæpius recrudescens ob Materiam morbificam ab externorum intempestivo usu reperiussam.

Sydenham de Morb. acutis

All these shew a gross, ill-condition'd Humour, carried even by the Blood-Vessels, or separated immediately from the Blood by the small Glands; an Humour by far too gross and sensible to reach the Nerves or their Juices. The Nerves, I say, whose *Perviousness* is uncertain, and the Fluidity of their Contents much more so. But, to be sure, their Minuteness is such, as not to suffer so gross an Humour to pass them.

Cheyne on the Gout, p. 6.

These Obstructions fall on the Joints of the Limbs, because of the greater Length of these small Vessels between the Heart, the Origin of the Motion of all the Fluids, and these Joints; their other Extremity: Whereby the Quickness of the Circulation diminishing, Obstructions are there more readily formed. By the Smallness of the Glands in the Joints, the natural Coldness of these Parts, their Distance from the Heart, their Compression by the larger Extremities of the Bones, the Weakness of the *inward Motion* of the Parts of the Blood, upon one another, and thereby their Readiness and Disposition to beget Obstructions there; the Joints become more liable to Gouty Indispositions. See Keill's *Tentamina*, p. 123.

Cheyne on the Gout, p. 7. 1737.

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this Gouty Matter, as may be read in a thousand Volumes. One would naturally conclude the Fruitlessnes and Uncertainty of these philosophical Attempts would have put an End to that Rage and Licentiousness of philosophizing. Far from it. Their being disappointed had a contrary Effect; they were the more animated: For they now attempt to find out the principal, the natural Seat of this Gouty Matter, the particular Parts of the Joints must be assigned where this morbid Matter exerts itself, producing those Symptoms, those essential Signs, by which this Disease becomes distinguished from all others. These *Phænomena* appear to lie beyond the Reach of our Philosophers, for they were as unhappy in solving these Problems; they disagreed, they controverted, were as positive as ever. Some were of Opinion this Matter was poured into the Cavity of the Joints; others fixed it in the Ends of the Muscles, the

the Ligaments, Tendons; many Physicians confined it to the Nerves, the Periostium, the Arteries, the Veins (*d*); in short there could be no

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Part

(*d*) Podagræ Generatio ex uno Articulo & progreditur in omnes, Temporis diuturnitate accedente. Communem habent hi tres affectus Humoris redundantiam quæ occupat Coarticulationem.

Quâ expletâ in omnem Partem circumfitæ nervosæ particulæ tenduntur, & ex his Dolor oritur.

Galen. de Comp. Med. cap. 2. p. 206.

Ἀρθρίτις ἐστὶ φλεγμονὴ συνισταμένη πρὸς τοῖς ἀρθροῖς ἑμμενος, πονὸν ἰσχυρὸν ἐπιφέροντα πασχόντων τῶν νούρων.

Arthritis, est Phlegmone stabilis circa Articulos consistens, Dolorem ingerens vehementem Nervis nimirum affectis *p. 291.*

Ποδάγρα ἐστὶ πάθος πρὸς τοῖς ποσὶ γίγνομενον ἐπίφορον πονὸν πασχόντων τῶν νούρων οἷς μετὰ πυρῶσως, οἷς δὲ μετὰ Ψύξης.

Podagra, est affectus, qui circa Pedes oritur, & Dolorem movet, affectis Nervis idque aliis cum Ardoribus, aliis cum Algore, *p. 265.*

Galen. Defin. Medic. Tom. 2. p. 265.

Sanguis qui in Articulorum sinus confluxerit calidus, tum ipsos tum compages ac Ligamenta distendens, vehementem Dolorem excitare solet: similiter etiam Bilis quæ frequenter inter Nervos & Ligamenta influxerit.

Alex. Trallianus.

Cum sensim tanta Materia ad Articulos transmandetur, ut mole suâ prius Nervos Membranas, Tendines obruat, & ad obeundas ritè Actiones motui & sensui convenientes suffocet, tandem & ipsa Ossa Loco suo dimoveat.

Jac. Wences. Tobrenski Observ. 25.

Nous établissons la Cause de la Goutte dans le Peau. Cette Partie du Corps humain devenue dure & ridée par le penchant de l'âge, ou obstruée par les fautes qui procurent la Goutte, (que nous ferons voir toutes propres à diminuer l'insensible Transpiration,) ses Tuyaux excretoires sont la plupart sans Usage, la Matière qu'ils verseroient est retenue peu à peu, circule avec le Sang & les autres Liqueurs, & se mêle avec la Lymphe que la nature fait couler dans les Articles & parvenue à un certain degré, force le Diametre des Tuyaux excretoires de cette Lymphe, coule avec elle dans les Articulations,

pinse

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Part, whether Vein, Artery, Ligament, Nerve,
Muscle,

pinse par sa salure les Membranes & les Tendons qui y aboutissent, & cause cette vive douleur que nous appellons Goutte,
Dissertation sur la Goutte, par. M. Desault a Paris 1738. p. 29.

Principaliter autem hæc Passio constituitur in *Nervis*, vel eorum *Colligationibus*, tum cætera Morbo consentiunt, atque contiguos vel superpositos *lacertos*, & majores Nervos pati demonstrant.——Est enim Passio in *Nervis* constituta qui sint Natura *densissimi*, & inter Articulorum *nodos* constituti, quorum *Angustia* comprimuntur, & ad omnem motum asperantur, magis in *Pedibus*, hi enim plurimas *Conligationes* nodorum naturaliter habent, & totum Corpus sustinendo laborant.

Cæli. Aurel. pag. 560. Amst. 1722-

Minime vero negandum Miasma Arthriticum ipsos aliquando Tabulos intrare Nervinos; Spirituum undulas miscere; Nubem Animæ, et Tor pore inijicere.

Cole.

Patitur autem principaliter *Membrana* quæ Offa circumtegit, quam Græci *Periosteon* vocant: Item *Musculorum* capita, vel Summitates. Denique augmento Passionis *intercreatus* Humor, & frequenti Dolore corruptus, in *Saniem* transiens Partes aliquas Collectionibus afficit.

Cælius Aurel. p. 548 and 549. Amst. 1722.

Podagrici moriantur si Natura ad Partes externas propellere cessit Materiam, non optanda videtur allegata Metastasis.

De Parte affecta & de Sede materiae Morbificæ in Arthritide. Periostium autem affirmat esse Sedem primariam, ita quidem, ut inter Offa ipsa & periostium ab Ossibus distendendo immanes istos producat Dolores. Ligamenta quod attinet, ea ex Galeno & Paulo Barbette. L. I. *Anatom. Practic.*

Morbus est in venulis & intimis Partibus.

Hippoc.

Many useful Observations have been made upon the Effects of the *Conjunctions* and *Oppositions* of the two great *Luminaries*, on nervous and *Cephalick* Diseases, by the ingenious Dr. Mead. On some such Persons, especially the most weakly and dispirited, the Sun has an Influence, much the same as it has on Plants and Vegetables, or on the *Summer Animals* (such as *Insects*, *Bats*, *Owls*, *Swallows*, *Dormice*, &c. which are in a State of Insensibility and *Inactivity*, during the *Winter Season*; but whose *Juices* are rarified and expanded, the inward Motion of the Parts of their Fluids one upon another, increased and strengthened, their *Circulation* promoted and enlarged, their *Perspirations* quickened and augmented,

and

Muscle, Tendon, Membrane, &c. (e) but was affected, was the Seat of the Disease or not, just

as

and their Spirits cheared and enlivened by the kindly Influences of this *material Deity*.

Cheyne on the Gout.

Quandoquidem in his Humor in venis quam maximè continetur, Quantitate magis quam Qualitate lædens.

Paulus Æginetus de Podag. Jano Cornario Interpret.

Adducit aliam Rationem Andreas Caristius quod scilicet Medulla Ossium fistulis concavis affusa eorumque dissectorum labris conglutinetur, demumque lapidescens in Tophum abiit. — Cur capite dolentes plus sentiunt Doloris jam expergefacti quoniam moto capite major sequitur materiæ affluxus obstructionesque adaugent.

Cassius Prob.

Influxu Lunæ Caput gravissime doluit ab eo Tempore Mulier omnes Arthritidis Species experitur.

Ballonius Epit. p. 11.

Mercurialis, Lib. I. Cœlestium influxuum Syderum alteratus, a frigida & malignâ materia, a Luminaribus afflictis.

Garcus, cap. 33. de Judiciis Genethliac.

(e) In Arthriticis, Podagricis maxime, membra intrinsecus Diuturnitate adeo perforari ductibus sinubusque oblongis An-

gustis, atque si tineis vel Xylocampis exesa essent, sectio ostendit, præsertim carnositas in Locis Musculorum, quorum Spatia Nervi, citra omnem annexum pervadunt, per quæ & Defluxiones, Nervi ductum comitatæ, feruntur, à quibus & continua Destillatione Humoris ampliata Spatia, veluti attrita, vel levi ex Causa Humores commotos suscipiunt; unde præcipue accidit, ut diuturna Podagra laborantes facile in hunc affectum incidant, malumque sit propter organi hoc Vitium immedicabile: Impediri tamen potest ad Tempus si Corpus non admodum exagitetur, atque adstringentium usu, quibus Membra laxata nonnihil coarctantur.

Platerus Observation. lib. II.

pag. m. 510.

Illud absurdum Humorem Arthritidis de cerebro duci, quia eum insuper credunt in medias Artuum Cavitates pervehi: Quæ Vis hunc agitabit? oppositæ sunt multæ Partes quibus ejusmodi iter penitus obseptum est: Non desunt quidem cerebri Humorem negant subsidere in subjectas Cavitates Artuum, at eum contendunt eo penetrare, quem vasa Sanguinis, Arthritide oriente, exudare putantur, verum illa ad Artuum Cavernas haud ita pertinent ut ille Humor in eas demitti queat: Quid multa? Nec in defunctorum Articulis illa Humor Sedes notari potest.

Schneiderus l. de Catarrhis special.

p. 548.

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as they were pleased to suppose, rather, in their Language, to demonstrate. For there is nothing more positive and assuming than mechanical Physicians on such Trifles.

NOTWITHSTANDING all these vain *Hypotheses*, which occasioned so many elaborate Volumes, notwithstanding the Instability of such Doctrines founded upon the Imagination only, besides their

In Articulis) Humor hic qui est Causa continens, non consistit in eo Spatio, seu ea Cavitate, quæ constituunt duo ossium extrema, quando sibi invicem compinguntur (quemadmodum multi hætenus somniarunt) sed fere semper in Membranis, Tendinibus ac Vinculis externis à Perioestio Originem suam habentibus, Ossium extrema ac Musculorum Tendines nectentibus : Idque cognoscitur manifeste sic se habere ex nodosa Podagra ac Chiragra, in qua Tophus, seu Humor in calculum concretus, aperta ruptave cute plerumque eruitur è digitorum Articulis, externo Vinculo, ut scribit Fernelius, integro atque illæso : præterea si materia in Cavitate internam Articuli flueret, nullus vel admodum obtusus excitaretur Dolor, quod hoc Vinculum nectens interius Ossium duo

extrema ex Osse oriatur, nullumque sensum habeat, & ideo, quia cum Ossis Cartilagine connascitur, *χονδρῶδες οὐδὲ σπῆμα* nomen apud Græcos accepit : *Adrianus Spigelius lib. de Arthrit.* Arthriticus Tumor cubiti sæpe me spectante apertus fuit, Æger cunctum Brachium semper movere potuit : quare Humor se in Medios Artus haud fudit. Nonnunquam quoque unus tantum Musculus in Corpore Hominis Arthritici inflammatur, cute integra, nec in ea ullum apparet Vestigium Inflammationis : eo loci si tangitur cutis, Dolor fit gravior : nimirum intelligendum est Humorem haud ipsum intervallum Artuum subire *Schneiderus, l. c.*

Boneti Sepulchretum. Lugd. 1700. p. 436,

being

being perpetually subject to change : One would imagine, I say, this would have some Weight with a reasonable Man ; must have check'd his Attempts after *Phænomena*'s of this Nature : But I find otherwise.

WHAT are all these Attempts? We are yet got no farther than the immediate Cause. What is this when compared, if we may use the Terms, with the almost infinitely hidden Causes, I mean the first or remote Causes, which were attributed by some of these abstruse Philosophers to the various Aspects of the Planets, the Malignancy of the Stars, the Influence of heavenly Bodies ; some Physicians indeed came down to the Air ; but the Air is not to be consider'd in the whole as an evident Cause ; the remote Cause must be found to be some offending *Corpuscula*, or Matter floating in this *heterogeneous* Fluid. From hence arose

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again many Systems and *Hypotheses* of a more abstruse and extraordinary Nature. It would be endless to pursue these *Hypotheses*, which seem to multiply upon us, and become the more unsearchable, as the Subject recedes from the Bounds of our Understanding.

THIS Desire of ardent Knowledge; the Inability to attain it to an eminent Degree, beyond the Bounds of human Understanding, is by no means to be confined to the Moderns, it was the Passion of the Ancients. The *Greeks*, the *Romans*, and the *Arabians*, as we have done, often attempted, and as often failed. Thus have they formed an Infinity of Systems and Hypotheses, perpetually disagreeing, concerning the morbidick Matter of the Gout, the Parts where this Matter was supposed to be generated, through what Parts of the Body it passed to the Joints, and lastly, into what Parts of the Joints the Matter settled, where
It

it exerted its Force; from whence various Symptoms, essentially distinguishing the Gout arose: By what means this gouty Humour was concocted, digested, and thrown off, or reverted again from the Joints to the nobler Parts of the Body: These Points, and no other, became the uncertain Foundation of all they wrote, I mean the Hypothetick Physicians: And from such Principles arose the various Definitions we have of this Disease. From hence they prognosticated, and from hence they drew their Rules of Practice. But as the Seat of the Disease, the peculiar morbid Matter, differed perpetually according to the unsettled and disagreeing Sentiments of the philosophical Physicians; so if we depended only upon these vicious Principles of hypothetick Physick, we should never be able to fix even a certain Definition; if so, how should we discern this Disease essentially to differ from another; how

N

should

should we be able to distinguish the several Stages of the Gout, or how could we presume to practice?

SUPPOSE we were to receive these hypothetical Principles as Elements clearly demonstrated, for such the mechanical Physician pretends with great Ostentation and shew of Learning they are; what would be the Event? Would not every Physician be of a different Opinion; would they not judge, prescribe, direct, according to their several Systems; and would not Physick thus become the most uncertain, the most dangerous, the most presumptuous Art? The Result of which would be too often fatal. Without Doubt it has.

Is it not amazing, considering not only the Uncertainty, but the Inutility of Hypotheses
in

in Physick, an Art which ought, and can subsist without them, as *Hippocrates* (f) observed; that most Authors, who have treated of Diseases, have reasoned chiefly on these philosophical Points; not but many of them have diffused here and there some useful and noble Observations of the Gout; but they have not reasoned wholly without falling into some philosophical System or other. But were Physicians obliged to write wholly from their own Practice, from what they

(e) Νῦν δ' ἔχ' ἕτως ἔχει ἄλλ' ὥσπερ καὶ τῶν ἄλλων τεχνέων πασέων οἱ δὴ μικροὶ πολλὴν ἀλλήλων διαφέρεισι κατὰ χεῖρα καὶ κατὰ γνώμην, ἕτω δὴ καὶ ἐπὶ ἰητρικῆς. Διὸ οὐκ ἠξίον ἔγωγε κενῆς αὐτέλει ὑποθέσει θδεῖσθαι, ὥσπερ τὰ ἀφανέα τε καὶ ἀπορέόμενα, περὶ ὧν ἀνάγκη, λυγρὴ ἐπιχειρήσειν λέγειν, ὑποθέσει χρῆσθαι. Ὁ περὶ τῶν μετεώρων ἢ τῶν ὑπὸ γλῶσσει λέγοι τις, καὶ γινώσκοι ὥς ἔχει ἕτ' ἂν αὐτῷ τῷ λέγοντι, ἢ τε τοῖς ἀκούσι δῆλα ἂν εἶν, εἴτε ἀληθέα εἴεν, εἴτε μή. Οὐ γάρ ἐστι πρὸς θ, ἢ χρὴ ἐπαννέσσαντα εἰδέναι τὸ σαφές.

At verò nunc aliter hæc se Res habet: ut enim aliarum Artium cunctarum opifices plurimum inter se differunt, tum Manu, tum Mente; sic etiam in Medica evenit Arte. Quapropter censeo ego, ipsam non egere imbelli Hypothesi, velut ea quæ sunt obscura & dubia; de quibus si quis differere velit, eum necesse est Hypothesi uti. Velut si quis de Meteoris aut de subterraneis dicat, & se scire quomodo ea se habeant profiteatur, tamen neque profitenti ipsi, neque Auditoribus manifestum satis fuerit, verane sint, nec ne. Neque enim datur aliquid, ad quod Rationes cunctas referendo, certa scientia haberi queat.

Hippoc. De Vet. Med. Lugd. Bat. 1627

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themselves had observed, and only from what they had experienced in the Course of their Practice, giving themselves no Liberty of philosophizing hypothetically, but wholly confining themselves to Reason, upon Facts; they would find it a very difficult Matter to appear eminent, as Writers. So that we look upon these philosophical Men to have found a very easy Path to Honour and Riches, which ought to be due only to those, who have been eminent in their Professions, both on Account of their Practice, as well as the great Abilities which Physicians ought to have, to enable them to excel in so useful and difficult an Art, as Physick most certainly is. The Pursuit after hidden or immediate Causes hath been the Reason, and the only one I can assign, of so many bad Writers which have appeared among us. There is indeed nothing more common than to see such Men flourish for a Time; their Systems and Opinions being only admired by those who are not proper

proper Judges in Physick; but then have they been exploded and condemned; their Characters after all stood no longer than they were known to the Vulgar.

THESE easy and dangerous Paths to which a false Philosophy and Hypothesis lead us so quick, and with so much Facility to be Authors, being, with Indignation, rejected; the more difficult but the more certain, nay, the only Road permitted, wholly relying upon Observation, Experience, and Reason. I am well assured how difficult it will be for any Physician, confined to such hard, but necessary Terms, to appear with any Honour in the Profession; but however difficult such Terms may be, we shall attempt.

Quâ me quoque possim.
Tollere humo
Primus ego in Patriam.

Virg.

I SHALL

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I SHALL endeavour to conform myself strictly to the rational Sect, neither wandering into *Hypotheses* from a Licentiousness in curious and trifling Speculations, nor limiting Reason to Empiricism, nor being addicted to Methodists, who appear to me more inconsistent than the Empyricks; for could they come up to what they promise, notwithstanding they seem with a Kind of Humility to be less presumptuous than the Philosophers, yet they would do more.

HOWEVER this is not from any Vanity of mine, in pretending to confine any Man's Capacity in the Pursuit of medicinal Knowledge, but of pure Necessity. For after many Observations and Ex-

Themisonis vero æmuli si perpetua quæ promittunt habent magis etiam quam illi rationales sunt.

Cels. Præf.

— Quod Medicorum est,
Promittunt Medici —

Hor.

periments

periments in Practice, I cannot conceive any Method left us, but that of Experience and Observation, either in Regard to the Knowledge of the Disease, the Effects of the Remedies, or Methods of Cure. Therefore I shall proceed upon these Principles only ; since no Philosopher, as yet, hath been able to demonstrate to us what that Matter of the Disease, or what the first or remote Cause, from whence the Gout arises, besides the Discovery of such Things is, I am very well assured, entirely needless, Physicians being able to gain their Ends without such Kind of Knowledge.

Duo sunt apud omnes Homines Instrumenta nempe Ratio & Experientia.

Galenus L. I. Method. Medendi, cap. 3.

The

THE Causes, I mean the evident Causes that produce the Gout, are the same that produce other Inflammations almost in general; but why these Causes shall produce the Gout rather than any other Inflammation, is far beyond, I confess, what I can account for. But I leave that to those Philosophers (if there are any such) who are able to give a Reason, why, upon a sudden Change of Air, This Man falls into a Pleurisy, That a Quinsey, Inflammation of the Lungs, Cough, Spitting of Blood, &c. perhaps these great Men, these eminent Philosophers may account, but I cannot, for such Phænomena; why indeed This Man, or That is from a sudden Change of Air seized with the Gout rather than any other Disease, but by what I have observed; and this is the only Reason I can give, that those, who have inherited or acquired an inflammatory Habit of Body, either from violent Exercise, high Living, catching of Cold,
or

or from the Use of heating Medicines, Contusions, Fractures, Dislocations, or Quantities of Acids producing a Flatus or Cholick in the Stomach or Bowels, which often terminates in an Inflammation of the Joints; or lastly, from whatever Cause, although unknown to us, that inflames the Blood, will bring on some inflammatory Disease or other. And these Diseases return again and again, or not at all, agreeably to some inexplicable Law in Nature, or from some peculiar Frame or Disposition of Body veil'd eternally from us. Thus we have observed the Small-Pox, Plague, Measles, &c. seldom return again. A Pleurisy, Quinsey, Inflammation of the Lungs, many Times; the Gout again more frequent than these. But, indeed, not always so, for with some the Gout hath returned no more; with others once or twice; but generally, it is a Disease which returns the most frequent of any, and whenever it returns, it is as often as the

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Blood becomes inflamed, and this Inflammation of the Blood may proceed from a thousand hidden, as well as evident, Causes. So, I think, we are no more certain of preventing its Return than we can prevent a Man's being seized with a Pleurisy, Quinsey, &c. or any other Inflammation. Which makes it highly unreasonable that People should expect to be cured of this Disease, so as to prevent a Relapse; which is more than they expect in any other inflammatory Disease. A Man may as well expect after I had extinguished a Fire in his House that I should prevent its taking Fire again.

Thus where-ever we observe a Disposition or Habit of Body, productive of Inflammations, that very Disposition may, and often does produce the Gout, which after all is a real Inflammation.

So

So does it also proceed from those very Causes that produce other Inflammations in general. First, a Habit of Body easy to be inflamed, or already in a State of Inflammation: The Blood being extremely subject to be sized, or already in that State; for sized Blood are but other Terms to signify inflamed Blood; for no phlegmonous Tumor can possibly arise without the Blood's being altered from its natural State to a State of Inflammation; nor can these Tumours suppurate without the Bloods rising still higher: But should these Tumours terminate in a Mortification, the Blood must then suffer the highest Degree of Inflammation it ever can ascend to. Thus the Blood becomes the only *Pathognomonick* Sign of the State of all phlegmonous Tumours, which are, without doubt, the Foundation of all inflammatory Fevers universally, extending from a slight Inflammation

tion of the Eyes, or common Cold to the Plague itself. And from hence we may obtain a certain Indication of Cure for all inflammatory Diseases. Therefore in these Constitutions the Gout is found to be familiar to those who are more costive than ordinary; whose Urine is higher colour'd; those who are subject to scorbutick Eruptions in the Skin, which *Boerhaave* calls an inflammatory Scurvy; those who are descended from gouty pleuretick, consumptive Parents; those who have had the Small Pox to a high Degree; or from those who have labour'd under any Kind of Inflammation to an eminent Degree, which generally leaves an inflammatory Habit of Body ever after. And also those who have acquired an inflammable Constitution, as from violent Exercise, high Living, an intemperance of spirituous Liquors, excessive Venery, too much Sleep, sudden Changes of Air, or from drinking cold Liquors when extremely Hot, the Use of heating Medicines

cines which all inflame the Blood: Or suppose such People, who already labour under any Species of Inflammation which may be easily changed into another Malady of the same Kind. Thus we observe many who have been subject to Inflammations of the Head, Eyes, Lungs, Throat, also those they call scorbutick Eruptions, which are only another Kind of Inflammation; or lastly from Contusions, Fractures, Dislocations, which have a superior Power to inflame the Blood, and with greater Rapidity than I have ever observed any other Cause, unless Pain; but Pain will inflame the Blood to such a Degree so soon, that it will bring about a quick and sudden Revolution in the whole Habit of Body: For Example, a flatulent Disease creating Pain, far remote, and differing *ex toto genere* from an Inflammation; yet will such a crude flatulent Malady soon change into an Inflammation, terminating with the greatest Rapidity in a Mortification: And this we find to be
so

so every Day in the Course of our Practice. Thus all Gouty Flatulencies in a few Hours may turn to a Mortification; so do hysterical Cholicks in Women, as well as flatulent Cholicks in young Children, which always end first in Convulsions and then a Mortification. Or in short from whatever hidden or evident Cause, which produces Inflammations in general, often, nay, always, occasion the Gout in particular Constitutions. When once this Disease hath been produced we have observed it to return frequently on the like Occasions, and from these very Causes that are productive of other Inflammations in general. And it is also observable we are less subject to other inflammatory Diseases, when we have once fallen into the Gout. And this will also serve to explain what the *Greek, Roman and Arabian* Authors have so often taught, that some particular Constitutions are not subject to the Gout, as Women,
men,

men, Children, Eunuchs, &c. And from these Observations we are able to say the Aquish, low Livers, and all such as are not subject to Inflammations, are seldom or never liable to the Gout.

Thus we have been capable from Experience and Observation alone, without the Assistance of any philosophical System or Hypothesis, to prove that the Gout is produced from those very Causes in common which produce other Inflammations ; and shall next shew, that the Gout is no other than a common inflammatory Disease ; since the Cause

Quæ in Podagricis, Chiragrisive esse consueverunt, ea raro in Castratos, vel Pueros ante Fœminæ coitum, vel Multi-

eres, nisi quibus Menstrua suppressa sunt, tentant.

Corn. Celsus, Lib. IV. cap. 24. De Arthritide.

Εὐωῆχοι ἐ ποδαγειῶσιν, ἐδὲ φαλα-
κροὶ γίνονται.

Γυνὴ ἐ ποδαγειᾷ, ἣν μετὰ καταμή-
νια αὐτὴν ἐκλείπει.

Παῖς ἐ ποδαγειᾷ πρὸ τοῦ ἀφροδι-
σιασμοῦ.

Eunuchi ex Podagra non laborat, nec fiunt calvi.

Mulier ex Podagra non laborat, nisi Menstrua illi deficient.

Puer ex Podagra non laborat, antequam venerem exercuerit.

Hip. Aphor. VI. 28, 29, 30.

is the same, I presume, as well as the Disease ; only different Symptoms appear as different Parts become affected. For most gouty People have passed through some Species of Inflammation or other, before they fell into a perfect Gout, or at least have had the Gout complicated with such Diseases, before it became regular.



B O O K III.

*“ The Gout begins as other Inflam-
 “ tions do, and is itself a Fever of
 “ that Kind.”*

THERE is nothing more commonly ob-
 served than Diseases of the same Kind
 changing from one into another, or Both
 complicated at the same Time ; and this is more
 remarkable in inflammatory Diseases than in any
 other. And indeed, how can it be otherwise ?
 Since it is almost impossible for one Part of the Body
 to become the principal Seat of an Inflammation,
 and first perhaps alone inflamed without its spread-
 P ing

ing farther : For the whole Body is capable of Inflammation, and generally is so, if any Part of it continues long inflamed ; yet I say, the Seat of the Disease, the principal Part affected, generally gives the Appellation to the Disease ; for example, if the Pleura should be first and principally inflamed, although the whole Body may be in some measure inflamed also, yet the Disease is only called a Pleurisy ; notwithstanding this is really a Complication strictly taken ; for it is almost impossible for this Part of the Body, or any other to be long inflamed without the Lungs, Mediastinum, the Brain, and other neighbouring Parts undergoing the like Inflammation. But such Diseases seldom prove mortal, 'till the Brain, or Lungs, or both, become highly inflamed ; and this is the Reason we find such a Variety of Symptoms attending an inflammatory Fever. We seldom discover an exquisite Pleurisy without some Symptoms of an Inflammation of the Lungs ; scarce ever
an

an Inflammation of the Brain without some pleur-
retick Symptoms ; or seldom a Quin-
cy, but the Lungs, or Pleura, or Brain shew Signs of Inflamma-
tion, and all these again are often complicated with
some gouty Pains ; which is also observable
through all Inflammations of the highest Degree,
in the Small-Pox, spotted Fever, pestilential Ma-
ladies, &c. No wonder then, that in an exquisite
Gout there should be Signs, shewing an Inflamma-
tion of the Lungs, Throat, &c. and that these really
become inflamed, there is nothing more certain, and
oftentimes more considerably than the Joints that
were at first the only Seat of the Disease. For it
would be surprizing that we should be able to fix
an Inflammation to one Part, and prevent its spread-
ing, or becoming more considerable in another. For
an Inflammation acts, and is subject to all those Va-
riations in common with Fire, even the Words In-
flammation and Fire are synonymous Terms. There
is such a Resemblance between them that most Na-

tions have used these Words as synonymous; nay, more, the most learned *Boerhaave* will have that Heat and Burning in an Inflammation to proceed from real elementary Fire collected in the Body. The *Greeks* in particular called an Inflammation, by the Word *Fire*, most People expressing, in their several Languages, Inflammation and Fire by the same Word.

THUS all Inflammations either fix or take their Beginning from one principal Part of the Body,

Τὸ πῦρ Ignis Hipp. Phlegmone Inflammatio Febris dicebatur πύρετος Ignis major.

Boerhaave καυσος α καω uro hinc per Ignem Febrem summam vel Phlegmonem summam intelligebat. Mirabile est Vocem Inflammationis in omnibus fere Linguis sonare Ignem, Latine enim Ignis, Græce πῦρ, Gallice le Feu, Belgice een Ontsteking, Brand, Branding.

Boerhaave wonders not they should

compare an Inflammation to Fire, since he thinks the Part inflamed, burning from real Elementary Fire contained in that Part. And that there is a greater Quantity of Elementary Fire in the Part inflamed than in any other Part of the Body. He says it may be proved by the Thermometer, &c.

Commen. in Aphorism. de Cognos. Morb. Boerhaave.

and

and so afterwards, notwithstanding this continues the chief Seat of the Disease, yet other Parts inflame more or less; and oftentimes after a particular Part has been long and principally affected, the Disease shall not change its Nature; yet in Species it may, because another principal Part of the human Body may now become the principal Seat of the Disease, and so called by another Name. As for Example, from some Cause or other a Man shivers, is cold, the Nails, the Lips, the Nose, turns pale or livid, he stretches, gapes, is seized with fleeting flatulent Pains like the Cramp, the Water pale, the Pulse small, uncertain fluttering, &c. Now, again, this Scene soon changes, he becomes hot, the Pulse fuller, quicker and harder, he is short breathed, the Skin arid, a short Cough perhaps comes on with Stitches, &c. Now here is a Pleurisy, because the principal Seat of the Disease is an Inflammation of the Pleura, yet the whole

whole Body is more or less inflamed ; for the Blood universally is so, although the Pleura was much inflamed to Day, yet the Throat may be more so To-morrow, the Lungs the next Day.

Thus inflammatory Diseases may change easily from one Species to another, as a Pleurisy into a Quinsey, this into an Inflammation of the Lungs, a Peripneumony into the Gout, the Gout again into any of these ; and oftentimes these Diseases are complicated together, as we see in a Fire that now rages in this House, then in that, so on to every Place that is capable of being kindled into a Flame ; oftentimes in several Places at once ; now this Room becomes the chief Seat of the Fire, and it is just accidental, according to the Fuel it meets with in the Course of the Conflagration.

TREATISE *of the* GOUT. III

THE Gout not only arises from such Causes that produce other Inflammations in general, but springs and is ingrafted upon us from other habitual Inflammations which wear away by Degrees, as the Gout becomes daily more exquisite. Let us proceed historically? Generally there precede many inflammatory Diseases before the Gout becomes perfect and regular. One Man is perpetually troubled with Inflammation of the Eyes, Head-Ach, &c. upon every Intemperance, or Change of Air, or from any other Cause producing Inflammations, till at last the Inflammation seizes the Joints. Sometimes these Inflammations appear partly together, 'till by Degrees the Joints become the principal Seat of the Disease. Another is subject perpetually to Inflammations of the Throat, Lungs, or pleuretick Disorders; at last some fleeting gouty Pains attend these Symptoms, 'till by Degrees the Joints become the principal Seat of the Inflammation, and so constitutes

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stitutes the Gout; others again are costive, their Urine higher coloured, Eruptions in the Skin, Pains a-crofs the Loins upon every Cold, or Intemperance, with Quantities of red Gravel, or a thick, luteritious Sediment in the Urine; in such a State many continue, 'till at last some gouty Pains attend these Symptoms, and the Joints here again often become the principal of the Inflammation. Others are subject to the Hemorrhoides, and by the Loss of Blood from those Parts, the Disease is solved, which arose from a Cause producing an Inflammation; and these may not always return alone, but some gouty Pains attend, and from the next Intemperance, Change of Air, or whatever Cause produces another Inflammation may produce now an Inflammation about the Joints, and so constitute a Gout. Now all the Reason, at least, I can give, is this, that Nature hath taken another Course to put off that which would have produced a Disease.

Thus

TREATISE *of the* GOUT. 113

The Gout generally takes its Rise with other inflammatory Maladies, becomes more and more considerable, 'till at length it reigns wholly alone, and often afterwards returns instead of such an habitual Quinsey, Pleurisy, Peripneumonia, Hemorrhoids, Inflammation of the Eyes, Head, Eruptions of the Skin, Gravel, &c.

WE have observed the Gout to be produced as other Inflammations are from the very same Causes, it approaches also as a common Inflammation, and generally begins with a Rigor or cold Fit; the Water is thin, pale, the Pulse small, uncertain, the Nails livid, the Lips are pale, they tremble, the Nose cold, in short a crude Habit appears; 'till at last the fleeting Pains that seem'd to have been Wind, now seem to fix upon the Joints, which become the Center of the Pains, the Pulse grows fuller, harder, Q swifter

swifter, Heat arises, and the whole Affair soon terminates in an inflammatory Fever, we rise from a poor, crude, flatulent Habit of Body, and become hot and feverish, which shews the Gout not only to approach as an Inflammation, but is itself a Fever of that kind; or should the Patient labour already with any kind of Inflammation, as a Pleurisy, Quinsey, &c. and the Gout be joined with these Diseases, the gouty Pains must be inflammatory; or if these decrease, and the gouty Symptoms remain, a Fever attending all the while, it shews it must have been propagated during an Inflammation, and therefore of that kind. For should these Symptoms attend an Ague, or any other crude, flatulent Disease, which they never do, one or the other must give way; for did they not, the Body, at the same must suffer two Diseases of a different Kind in their own Nature, which is impossible; which farther shews the Disease
to

to be of an inflammatory Nature. And this is the Reason why an intermitting Fever becomes often salutary, especially where there have been Abscesses in the Body. The Gout often solves an Ague, an Ague the Gout, the Small Pox, *Chlorosis*, Arthritick Pains and Hyfterick Cholic. *Hippocrates* observed a Flatus, in his Time, to have often solved severe gouty Pains. These Observations drawn from Practice prove a *posteriori*, and even to demonstration, that whatever the Disease be, if it differs *ex toto cælo* from another; the Disease that solves the other, must be of another Nature. Thus most Diseases are either of the inflammatory Kind, or the Reverse; and although they differ infinitely in Species, yet in Genus they only differ as inflammatory Diseases, or crude and flatulent; so if the Gout succeeds an Ague, if the Gout takes of the flatulent and crude Symptoms, if it solves

the Hyfterick, it must be of an inflammatory Disposition: For the very Nature of the Disease, whatever it be, has the same Effect upon us as if we were artificially kindling an Inflammation in the whole Habit of Body. For in an Hyfterick Fit, a flatulent Cholick, a low crude Habit of Body, are not Medicines to be warm, heating, are they not such Medicines as raise an Inflammation, is not the Design of the Physician to produce a Fever; nay, must not an inflammatory Fever be produced before these poor, low, flatulent Symptoms disappear? There must, before there can be brought about a salutary Revolution. Therefore when gouty Pains break forth, they are Signs that the Body now labours with an Inflammation. Therefore flatulent Cholicks, and many Diseases, cannot subsist any longer after this Revolution in the human Body. An Inflammation being now produced, the Blood
being

being also inflamed, the former Medicines and Regimen, or Nature alone, which brought on this Change in the Habit, if not opposed, and Regimen altered; what would be the Consequence? Why the Inflammation would still ascend, from the Effects, you see, of such a Regimen, the Nature of the Disease becomes certainly known, for which Reason I conclude with this Aphorism, *The Gout makes its Approaches as other Diseases of the inflammatory Kind do, and is itself no other than a Fever of that Kind.*

THUS far we have shewn the Causes to be the same that are productive of Inflammations in general, the Approach of the Disease the same, the Medicines and Regimen that have a Power to raise other Inflammations, will be found to have the same Power to raise the Gout, and what

controuls

controuls or resolves other Inflammations will have the same Effect in the Gout.

AND this is proving, from Experience and Observation in the Practice of Physick, the Truth of what I said; *that the Gout is, after all, an inflammatory Disease*, which no Hypothesis can ever do. But when once this Malady appears perfect, it hath all the Marks of a true Inflammation with other Inflammations in general.

After these Rigors and crude State or Habit of Body, which generally precede Inflammations, inflammatory Symptoms instantly arise, the Disease ascends and constitutes, by Degrees, a true inflammatory Fever; or Signs of Inflammation succeed these Rigors, affecting other Parts with real, inflammatory Signs, as sore Throat, Stitches,
Shortness

TREATISE *of the* GOUT. 119

Shortness of Breath, Hoarseness, Head-Ach, Inflammation of the Eyes, Pains between the Loins, Hemorrhoids, wandering Pains in the muscular Parts of the Neck, what People corruptly call a Creek in the Neck; many of these Symptoms, more or less, appearing at first, but soon after the Disease makes towards the Joints, and by Degrees center there, until some or other of the Joints become sooner or later the principal Seat of the Disease, the Symptoms of other inflammatory Diseases decreasing as the gouty Pains ascend, 'till at length the Disease appears less complicated, swallowing up all the Rest, so as to constitute a perfect Gout, a perfect Inflammation: For an inflammatory Fever must necessarily attend the Course of such violent Symptoms, the Disease having instantly seized one Joint or more, but generally that of the great Toe; or else by slow Degrees makes to these Parts, after having passed through
many

many Parts of the Body, come here at last, and then makes it's Rounds from one Joint to another, 'till it hath gone its usual Course. The Pains are more violent towards Night, in the Morning easier; they are lancing, tearing, the Limbs cramp'd, stiff, contracted; the Joints seem heavy, dislocated, bruised, sore; they swell, they shine, grow red, fiery, the Pains are burning, scalding, pricking, lancing; the Skin sometimes dark, spotted with livid or purple Spots, the Parts blister, but generally scale; and these Symptoms vary more or less, according to the Degree of Inflammation still in common with other phlegmonous Tumors. The Parts also sometimes suppurating with white kind Matter, or pouring out a soft chalky Substance, but more frequently hardens into Nodes, in which perfect Chalk-Stones are formed. At other Times the Joints remain distorted, dislocated, they are spread

spread, contracted, often relax'd, the Limbs emaciate, they become dry, arid. Nay, (*) I have seen the Inflammation terminate in a gangrenous Tumor, from whence there distill'd a kind of thin corroding Ichor.

SOMETIMES the Pulse quicker, harder, fuller, the Urine yellower, redder, darker, still according to the Degree of Inflammation; the Skin drier, hotter, tighter; the Sweats light, more profuse, still according to the Degree of Inflammation; the Tongue white, foul, yellow, darker, black, still according to the Degree of Inflammation; the

(*) *Edward Kemys*, Esq; Member of Parliament for *Monmouth*, being extremely subject to the Gout, took cold, going by Water; he had slight Pains in his Joints, attended with a Cough, his Breath short; sometimes there was a Weight or Oppression about the Chest: He supposed the gouty Matter recoiled, he would have expelled the Gout from the Lungs, the Chest; they would have fixed it upon the

Joints; he drank freely of white Wine, or other Liquors that were strong, the Inflammation arose, the Pulse became quick, full, hard; he was hoarse, he spit Blood, had bloody Stools, was bled, the Blood was sized an Inch thick; the Top of the Instep inflamed, burst, pouring out a chalky Matter, from whence there ouzed also an Ichor. The Disease being an Inflammation at first, no wonder he died.

R

Fever

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Fever high, higher and higher still; for all these Symptoms are not only the Signs of Inflammation, but from hence alone we are able to determine the Height of the Fever, and of what kind. These being the distinguishing Marks of all inflammatory Fevers, and of every Degree, notwithstanding they may differ infinitely in Species, yet they differ not in kind. For what can be expected when we find the Urine become high-coloured, the Pulse hard, quick, the Pains extreme, the Blood vastly sized, and the Fever high; we can but raise these Symptoms yet 'till the Water becomes black, the swollen Parts livid, the Pulse intermitting, creeping, the Blood breaking out of its Bounds; the Eyes streaming or Blood-shot; a Diarrhœa, Vomiting of Blood, bloody Urine, the Blood sized, (taken from the Arm, streaming from a large Orifice) to an immense Degree, and oftentimes the Size dissolved, swimming like Oil upon the Surface of the whole Mass? What are these Symptoms but pestilential,

or

or the Plague itself, the highest inflammatory Fever the human Body is capable of undergoing: So whatever may be the Cause producing an Inflammation, or whatever Parts of the Body become the Seat of an Inflammation, still the Disease in kind is the same. Phlegmonous Tumors generally terminating, either by Resolution, Suppuration or Mortification. whatever the Cause may be, whether from an ill Habit of Body, capable of the high Inflammation, whether from a contagious Air, the Breath of a pestiferous Man; whether from a corrupted Food; whether from violent Heat, the Poison of Serpents, the intemperate Use of Steel, the Bark, Opium, or other Medicines injudiciously taken in particular Stages of Diseases, in particular Constitutions; whether from Contusions, Dislocations or Fractures, or from whatever Cause that so operates, as to destroy the Patient from Inflammations terminating in Sphacilation, still they die of a Plague or pestilential Fever.

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AND if this is not sufficient to prove the Gout to be an inflammatory Fever, I know not what is. But it is evident that it is only by Observation and Experience, from repeated Practice, we can have any Knowledge of the Nature of a Disease ; for the Effence or first Cause or Matter of the Disease lies far beyond our Senses, and only the Signs and Effects are disclosed to us. And how insignificant, and how vain would be our Endeavours from any philosophical System or Hypothesis to go farther than the just Bounds of our Reason? And how trifling would it be, and how insupportable to a Practitioner, where the Life of his Patient is concerned, and his Reputation at Stake, to be talking of animal Spirits, nervous Juice ; the Vessels contracted, animal Salts, Cohesion of Parts, the Force of Attraction, a morbidick Matter, Perspiration check'd, with a thousand Chimera's more of this Kind. But should they take any of these Suppositions for Principles and Indications

cations to prescribe from, how presumptuous (to say the least) the Practice? Laying aside the Danger, it would be much the same as if a Man, intent upon a Journey, should stop every now and then to consider the Nature of the Soil, the Composition of the Earth he rides over, as if this was necessary to guide him in his Way, or facilitate his Journey; while he is thus employed, he neglects the principal Business, which was his Journey; and either loses his Way, or arrives too late. So that to know more, or undertake more than is just necessary to our Point, is surely no Part of Wisdom. Thus at last having from many Observations discovered that the Causes producing the Gout are the same with those, producing other Inflammations in general; that the Approaches of the Disease are again the same with others of the like Nature, and that when it is constituted a regular Gout, it is an inflammatory Fever: And since it is a common inflammatory Fever,

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ver, we shall next shew that by admitting of no Hypothesis nor philosophical System, we ought to consider the Gout in no other Light than a common Inflammation. And from another Series of practical Observations, I shall proceed to give my Opinion in what Manner it ought to be treated.

BUT before we proceed to the Cure, it would be proper, notwithstanding we have declared the Nature of the Gout in general and also the several Stages of it, to shew the various Diseases with which the Gout is often complicated.

B O O K

B O O K IV.

*Hypotheses are dangerous Indications
of Cure.*

DISEASES not only differ in Kind, infinitely in Species; but they also differ again according to the several Stages that are to be found in the Compass of one individual Disease. For a Disease of the same Species may differ from another, as much as if they were quite of a different Nature. As for example; one Man in the Gout or Small Pox may differ at some
par-

ticular Time from another of the same Disease; nay, he himself at one Time may have the Gout as much different from another Time, as if they were quite different Diseases. And what constitutes these several Stages and Discriminations in Diseases of the same Species, is not at all difficult to account for (*), if we consider the different Ages, Sexes, Constitutions of People; their Way of Life various, the Impression of former Diseases, the Use of Medicines, Diversity of Climates, Occupations of Life, Situation of Countries, &c. that on the contrary, it would be almost surprising to find any two Men pass through the very same Stages of one individual Disease, but that the Small

(*) Quum porro ipsa Hominum Corpora, Ratione Dispositionis, & Structuræ, nativæ Partium, Ratione Ætatis, quavis Periodo mutationem inferentis Ratione Locorum & climatum immo Anni Temporum, quæ aeris, genuini vitalium mo-

tuum Pabuli, Temperiem mirifice immutant, nec non Ratione Victus & Vitæ Regiminis, aliam atque aliam Habitudo in functionibus obeundis induant.

Hoffman. Præf. ad Conring. Introduc. Halæ 1726.

Pox, Gout, or Stone differ very much at one Time from what they do at another. And the Reason is, from these evident Causes co-operating we find so many Stages in one particular Disease; so that if the Signs that distinguish one Disease from another, should be well known, by which we are enabled to pronounce This to be the Gout, That the Small Pox, or That to be the Plague; I say, from this Knowledge only, it would be impossible to prescribe a Medicine for the Gout, Small Pox, Plague, or any other Distemper in general. And indeed were a Physician to arrive so far as to distinguish one Disease from another, (no Empirick presumes even to do this), yet this is not sufficient; *we are to know more*; For since there are several Stages in one individual Disease, produced from those evident Causes I have mentioned, as well as perhaps a thousand more unknown, it follows, that since

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there are so many Stages differing at one Time from another in a Disease of the same Species, and so far different, as if one of these Diseases really differ'd from another in Kind, therefore demanding as different a Manner of Treatment, as if they were quite different Diseases in Genus ; which makes it impossible for any Man, let him be ever so learned a Physician, to prescribe for any one Disease in general, unless he knows the several Stages in particular that are to be found in that Disease. Because there are Stages in every Disease, requiring something particular to be done at one Time which should not be done at another. *To be able to distinguish these several Stages and Discriminations in one and the same Disease, to know how to act upon such particular Occasion, is the chief Excellency, and distinguishing Mark of the Physician, it is only here his great Sagacity can appear. So that, unless Physicians,*

ficians, when they give us a (*) Catalogue of Medicines, direct not only in what Diseases such Medicines are of Use, but even in what particular Stages of those Diseases, they do nothing ; no, notwithstanding they described all the Symptoms which mark one Disease from another in general, could explain the Causes, both evident and hidden, that produce those Diseases in general, they do no nothing, unless they descend to the particular Stages of a Disease ; we are not, as *Boerhaave* says, to be taken up with the bare Name of a Disease ; we are not to prescribe so and so, because it is the Gout, the Plague, the Small Pox ; but because there are such particular Occasions in such particular Stages in the Small Pox, the Gout, the Plague. *Few*, even very few, unless very great and judicious Practitioners, have

(*) Dispensatory.

considered this important Point, *this Basis upon which Physick stands*; and a Fault here, is of the highest Consequence.

HENCE, we either act from a reasonable Motive, from Superstition, or, from some philosophical Systems or Hypotheses: But Men, who act from Reason, will not be taken up with the Names of Distempers, or Diseases in general; they are more exact, they consider the Nature and the various Circumstances in every Disease; they will not prescribe in the Gout, the Plague, &c. as too many have, because it is the Plague, &c. but they act so and so, because the Plague is a Disease of the highest Inflammation. Let us give an Instance of a vitious Practice. The being tied down to the bare Name of a Disease, or some philosophical System hath been of such Consequence to Mankind that whoever looks into the History of Physick will, no doubt of it, find such Practice founded

founded upon such Principles; a very melancholy Subject to reflect on: For Example, our own illustrious *Sydenham*, designed by Providence for the good of Mankind, being called for to attend in this Disease, when it first appeared in the Year 1665 (*), and before it had the Appellation of

(*) At the Beginning of *May* 1665, I visited a noble Lady, of about 21 Years of Age, of a sanguine Complexion; besides the *burning Fever*, which began a little before, frequent Vomitings and other febrile Symptoms troubled her.—I had many Thoughts for some Days after about the odd Disposition of this Fever; and at length remembring the violent Heat which continued, even after repeating Bleeding, that there was a Redness in the Cheeks, and some Drops of Blood flowed from the Nostrils a little before her Death, and that also the Blood, when it was cold in the Porringers, was like that which is taken from those that have a *Pleurisy*; moreover, that she had a Cough and obscure Pains in the vital Parts; besides that Season of the Year approached, which contains the End of the Spring and the Beginning of the Summer, and which is less disposed for the Production of continual Fevers (for these, of their own Accord, at this Time either turn to *Agues*,

or suddenly change to *Pleurisies*, or other Inflammations of the like kind); and lastly, that *Pleurisies*, at this Time were epidemical: All these Things, I say, beduly weighed, I was of Opinion, that this *Fever*, though it wanted the pathognomonic Signs of a *Pleurisy*, had the Importance of a Symptom, on the Account of a certain Inflammation lurking about the vital Parts, though there was no Pain of the Side, and no considerable Difficulty of Breathing. In a Word, I was at length persuaded, that I ought wholly to have proceeded in the aforesaid Case with the same Method I had often used with good Success in a *Pleurisy*. And truly afterwards it succeeded as well as could be wished; for, being called a little while afterwards to a Man that was ill exactly after the same manner; I began and finished the Cure by repeated Bleeding, as is commended in a *Pleurisy*.

Sydenham, p. 70, 71, by *Pechy*,
M. D. 1734.

the Plague, from his Reason, Experience and Observations, this great Man soon discovered the Disease to be no other than a Fever of the highest Inflammation, treated it as such, by Bleeding, &c. and happily succeeded. No wonder he succeeded; the Disease, although the Plague, was an Inflammation, and no one knew better than *Sydenham* did the Cure of Maladies of that Kind; and, indeed, in Diseases of an inflammatory Nature, if I may presume to give my Opinion of so great a Genius, he principally excelled: But as soon as this Malady was declared to be the Plague, the Torrent of those Physicians, at that Time of Day, who were confined to the Name of a Disease, and who drew their Practice from *Hypotheses* bore down his superior Judgment; they went upon their Cordials, Alexipharmicks, in order to expel the supposed poisonous Matter of the Disease from the Heart, from the nobler Parts, and to satisfy such Hypothesis,

pothefis, the Disease was kindled to an immense Degree, and destroyed Thousands.

BUT *Sydenham*, led by Observation and Experience, could not be persuaded but it was an high Inflammation, he considered the Nature of the Disease, nor the Name, he was governed by just Principles, and declared that, if his Opinion had been followed, he doubted not of Success, nay he confirmed it by his Practice, however the Physicians opposed him in so important an Affair; but, what a Misfortune was this to his Country, and to the World since, let any Man of Humanity consider. However, since he failed in bringing about so necessary a Revolution in the Treatment of this Disease, by which Millions perhaps might have been preserved, yet he partly succeeded in regard to the Small Pox, another kind of Plague, by cooling, by restraining the Impetuosity of the Inflammation, by preventing
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the too quick Eruption, while others, by the hottest Medicines, guided by much the same Hypothesis as in the Plague, (to use their Stile) endeavour'd to drive out the morbid Matter from the Heart, and from the nobler Parts to the external. How fatal this Practice has been in the Small Pox, I need not mention. Another fatal Instance of a vitious Practice in Physick, and upon the like Occasion, we learn from an eminent Physician of the seventeenth Century; I mean *Valesius*, a Professor of *Montpellier*, where in the Year 16 the Plague destroyed three Parts in four of those who had the Distemper. They died, says he, notwithstanding all the hot Medicines, the highest Cordials, the most powerful Alexipharmicks that were prescribed, and well they might, since the Disease itself was of the highest Inflammation.

Valesius

Valesius abandoned this unsuccessful Practice, bled much, diluted, &c. What was the Consequence? By this Method he declares not one Part in four died. But what Motive induced him to act thus conformable to the Nature of the Disease? Certainly he was far from proceeding from so reasonable a Motive, as *Sydenham's* was. He owns himself, that what he did was merely fortuitous; his acting thus was certainly not from any just Principles in Physick. Where his Hypothesis directed him no farther, he owns he followed the Advice of *Celsus*; *when the usual Methods fail*, it is better try a dubious one than none at all. However; he was led by no philosophical System.

LET us consider upon the same Occasion the Behaviour of *Barbette*, a celebrated Practitioner of *Amsterdam* when the Plague appeared in *Holland*, from his own Account,

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it,

it appears that he was about to proceed in a very rational Manner, and I think he did in the first Case, where he attended. But the Name of the Plague immediately took up his whole Attention; the hypothetick Thoughts he entertained of a morbid Matter, carried him from any rational Motive, which alone is justifiable to prescribe from. Hence he fell into the usual Strain of hot Medicines, of expelling a Matter, a Poison, he knew not what he prescribed; the Disease was exasperated, it became more fatal than if nothing had been directed. Let us dive into the Author's Mind; its apparent from what he writ, there was a Struggle some Minutes between Reason and *Hypothesis*; true Physick and Systematick: says he, meditating the Patient's Case within himself, were it not the Plague, I should certainly bleed, dilute, restrain the Fervor and Ebullition of the Blood; for, the Eyes are much inflamed,

inflamed, the Membranes of the *Brain*, &c. Bleeding hath succeeded in such Inflammations, why not in this? Surprising! What essential Difference between this Inflammation and others he had seen, or at least what Distinction could there be apparent to his Senses? None at all, unless he conceived some peculiar morbid Matter; he did, no doubt of it; but what Idea could he form in his Mind of such Matter? How could he compare this morbidick Matter to the Matter the Cause of another Inflammation. However as chimerical as this seems to be, as slender as this bottom may be, yet it was all the Foundation he went upon, and upon which the Lives of Thousands depended; for by the Name of the Plague, the received Opinion of the Poison, and Matter of the Disease, had he treated this Malady as an high Inflammation, had he bled, it was supposed the morbid Matter would have returned upon the Heart and vital Parts; from hence we may justly

conclude he ventured not to follow what Reason, unprejudiced by System and Hypothesis, would have taught him at that Time.

It is evident (from what this Part of History informs us) that *Sydenham's* Character, as a Physician, when compared to these Gentlemen, stands in a very clear and advantageous Light ; for how successful a Man may be now and then in the Practice of Physick, unless that very Success proceeded from a rational Motive, there can be no just Honour to the Physician. This hypothetick Practice has not been confined only to the Plague ; it has been frequent in the Small Pox, but particularly so in the Disease we are now treating of. For it is the Name of the Gout ; the gouty Matter takes up the Attention, and becomes the sole Object in Practice of too many of our Physicians, at least, I am persuaded, of the greatest Part of our Writers.

THESE Hypotheticks, not having proper Opportunities, perhaps not those Abilities great Observation and Experience require, have taken a very easy Way to work, supposing a gouty Matter, giving it this or that Kind of Existence, supposing this morbid Matter to fall upon the several Parts of the Body, not being contented to say it seizes the Throat, the Lungs, but they must sometimes be more particular and come to the very Size and Motion of a Particle of this Matter. Sometimes the Tubuli of the Brain are obstructed with this Matter, sometimes the Vascula of the Lungs, and so an Asthma. Sometimes this Matter is formed by Degrees, and when it arises to such a Quantity, then Nature is to expel it, and this is the Reason they assign for those periodical Returns. Thus, in an Hour or Two, by the Power of Imagination a Man is enabled to write upon what Disease he pleases. He has but to suppose a morbifick Matter, give it what Kind of Existence he pleases, fix

it upon this or that Part of the Body, from whence the Functions are impeded. The Effence of the Disease being thus, as they imagine, known, becomes the Indication of their Practice ; the Powers and Virtues of their Medicines, and the Manner of their Operations are, in their Opinions, very clear. All which Phœnomena are in this Age mechanically solved with the greatest Facility imaginable by every young Graduate. And indeed they all with equal Force of Demonstration happily excel in the Solution of the most abstruse Phœnomena's, which in all Ages have foiled the greatest Men. Neither is this Knowledge necessary, could we attain to it, to discover the Disease, or plan out a Method of Cure. On the contrary it not only leads us to a rash and uncertain Practice, but multiplies Diseases infinitely, which appears in the Historical Account of the several Stages that are to be found in the Compass of one Disease, more especially the Gout.

WE do nothing, should we consider the Gout or any Disease in general, unless we divide it into so many several Stages, which differ so much at one Time or other from Habit of Body, Constitution, Air, Climate, Way of Life, &c. And since it so differs, we are not to consider what is to be done in general, but what is to be done in particular, but what is to be done at such a peculiar Stage of the Disease: So that a Physician, unless he knew the several Stages of this Disease, he would be no more capable of treating the Gout, because he knew how to treat one Stage of it, than he would, should he know what was proper to be done in the Small Pox alone, and should undertake to prescribe for all other Diseases the human Body is subject to. Wherefore there is a Necessity of shewing that Physicians ought not to be carried with the bare Name of a Disease; which all are who consider a Disease only in general, without descending into the particular Stages of it: All
who

who prescribe from Hypotheses fall into this Error. With these such a Thing is good for the Gout; That is bad in the Small Pox; which is a manner too general of Speaking, but yet there is nothing so common; for I have had this Question proposed; it is the Language of all Empiricks, and sometimes even of Physicians themselves. For Example, Do you bleed, do you purge, or not, in the Small Pox, Gout, Measles, &c? Can Bleeding be allowed of in the coming out of the Small Pox, or Measles? The Answer, if a Physician is guided by Reason, founding his Practice upon true Principles, abjuring Hypotheses or Empiricism, will be, *unless the State of the Disease and the particular Circumstances at that Time be thoroughly known*, he could not tell; no more than if they asked what was proper to be done in a Disease he had never seen before. For, with one there may be no violent Signs of Inflammation of the Lungs, Brain, &c. with others the Pulse may be hard, with

with another again, soft ; one may breath freely, another with Difficulty ; with some the Eruptions come out regularly by Degrees ; with others the Reverse. It certainly must be so since there are many different Constitutions, producing different Stages and Circumstances in the Small Pox, Measles, Gout, or any other Disease, which must of Consequence oblige the Physician to vary and alter his Methods of Cure, Medicines, and Regimen, as the Circumstances of the Disease necessarily require. So that Bleeding may be proper at some one particular Time, and in some one particular Stage of a Disease, even at the coming out of the Small Pox or Measles, or, perhaps, at the very Turn, just as the Reason of the Thing indicates. But it is otherwise with those who are taken up with the bare Name of a Disease, the morbifick Matter. Such were the Physicians who opposed *Sydenham*, because he treated the Plague as an inflammatory Disease. *Barbette* also fell into this Error, who

perceived Signs of an high Inflammation, and although he knew that Bleeding was proper in other Inflammations, would not admit of it here, *because it was the Plague.*

THIS false Doctrine prevails too often in Consultations with many Physicians both at Home and Abroad. Should we propose Bleeding upon the coming out of the Measles, Small Pox ; especially, should they not come forwards, elevate, notwithstanding great Signs of Inflammation appearing ; it is in vain to alledge that the Inflammation is too high already, that even the Lungs, the Brain, &c. are much inflamed ; that a Hemorrhage is threatned : It is vain to assert if such People die, they die from too high a Degree of Inflammation ; and this the Reason why Tumors will not elevate, become sharp-pointed, suppurate, but rather subside, and at last mortify ; it is vain to reason Thus with those

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Men who are taken up with the bare Names of Diseases, and long possessed with some kind of superstitious System or other of Philosophy. For whilst they consider the Name of a Disease, they conceive Notions of some peculiar morbidick Matter in the Small Pox, Gout, &c. and this Matter takes up their Attention, and becomes their chief Indication to prescribe from. What! say they, are we to bleed when the Measles are breaking forth, while Nature is expelling (as they term it) the Poison, the morbidick Matter? So in the Plague the morbidick Matter is to be thrown from the Heart, the vital Parts: So also in the Gout, and, notwithstanding should Symptoms of Inflammation run extremely high, they are Signs so far from being considered as Marks of a real Inflammation, that they have no Thoughts here but of a gouty Matter, a morbidick Matter. And, instead of acting according to Signs, or, as the Inflammation

requires, they endeavour rather to expel this supposed Matter, or translate it from one Part to another. Nay, they conceive this Matter often to be of such and such a Nature, such and such Quantities, such and such Configuration of Parts, capable of such projectile Motions, capable of such Degrees of Cohesion, Attraction, &c. Many Physicians (*) having conceived such hypothetick Ideas of Diseases, they act according to such Chimæras, not according to Reason, to rational Physick; for should they do this, they would act agreeable to the Nature of the Malady and its particular Stages, which are all distinguished by essential Signs, evidently apparent to our Senses. They would prescribe then but from Observation and Experience, and no doubt of it, with great Success. But

(*) B——, H——, C——, P——, M——, and F——.

when once Men receive *Hypotheses*, their Imagination knows no Bounds.

THESE Systems have indeed produced a Variety of Medicines and Methods of Cure, but these Medicines are generally founded on some hypothetick Theory or other directed from Hypothesis; not according to the Nature and the different Stages of Diseases. No: They are levelled at some peculiar morbidick Matter, which Matter such Physicians suppose ought to be diminished in Quantity, driven out of the Body, translated from one Part to the other, or they aim to restore a Vigor to the injured Habit, or a proper Elasticity to the relaxed Solids, &c. they reason after this manner; they are seldom unanimous as to what the Matter of the Disease, or immediate Cause is. No wonder then, they are seldom unanimous in their Opinions of Medicine and Regimen.

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THUS we see hypothetick Theories produce a vicious Practice. If this should be the Case, and I really think it has been too often so: I say, should there be no other Method of Cure, than such Principles founded upon philosophical Systems and Hypotheses, I am fully convinced there cannot be a more uncertain, a more dangerous, or a more presumptuous Art than this of Physick, and therefore ought to be restrained: Why do I say restrained? rather abolished. Let us return to the Gout. Let us pursue other Principles. Let us endeavour to find out certain Indications to direct us in the Cure; for hitherto we have seen nothing but the Futility of Hypotheses, concerning the immediate Cause, or Matter of the Disease, a Kind of enthusiastick Philosophy affording no certain Indication. Observation and Experience alone are sufficient; but these demand no ordinary Abilities, there must be Reason, Sagacity, and a Genius adapted to make solid and useful Observations of every

every Thing which passes before us; there must be Time and Opportunities for such Observations and Experiments, which are in a manner almost infinite. But above all, as Learning now stands, a Judgment distinguishing to us, through an Immenfity of Volumes, which are generally made up of a mixed Kind, filled with Facts not duly considered, and inaccurate Observations. There are also many useful, solid and noble Points not carried up to that Degree of Perfection, becoming the Dignity of a refined and rational Understanding, others again strained beyond all human Probability, purely chimerical and hypothetick. There is scarce an Author in Physick but has something to be rejected, scarce an Author, but has something useful to be admired. How dangerous would it be for a Man, not enlightned with due Penetration and Judgment, to be turned into so vast a Field of Learning, as is this of Physick: How would he be able to distinguish what
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is proper to be received, or what is proper to be rejected. Would not a Man of very mean Abilities, from constant Experience and his own Observations, drawn from Nature alone ; would not such a Man make a better Physician than another of double his Capacity, whose little Understanding is rather confounded with the Multiplicity of Books, which he is not likely to understand ; and instead of collecting or copying what may be useful, runs away with some silly System or other : Such Men make the same Use of Books as they do in seeing the World ; when the Result of three Years Travelling, perhaps may be some *French* fantastick Air.

BUT we are now to take our Leave of System and Hypotheses, and whether in the Description we stand in need of any philosophical System or Hypothesis, for the Knowledge of a Disease, or the Cure, I must appeal to those, who, from Abili-

ties

ties and long Experience in Physick, have a Right, and such alone have a Right, to determine. But in my Opinion, this Kind of curious and impertinent Knowledge has always been found as yet to guide us not a Step farther in our Art; on the contrary, it has hitherto served as a Labyrinth, where every Physician, depending upon such Systems, has to this Day been lost.

WE have dwelt the longer here, to shew the Necessity of exposing Hypotheses; because of the Danger whenever such Systems are carried into Practice, we have rather insisted on the Consideration of the particular Stages and different Circumstances that are often, nay always, found in one and the same Disease. And this becomes absolutely necessary, because it is here we set out either right or wrong; It is from hence Indications of Cure arise, and from this

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Point we shape our Course; It is from hence we either act on a reasonable Motive, from Hypothesis, Superstition, or Empiricism; It is here Physicians form their Motive of acting; and from the different Motives on which they proceeded, Physicians fell into different Opinions, form'd different Theories, which drew along with them different Methods of Practice. They defended their several Opinions, which gave rise to those *different Sects* or Schools, which have made so much Noise in the World, the Rational or Dogmatick founded by *Hippocrates*; the Empirick by *Achron* the *Sicilian*, *Celsus* says by *Serapion*; the *Methodicks* by *Asclepiades*. There have been many more, but still compounded more or less from these. How could it be otherwise? we must fall into one of these Sects from whatever Motive a Physician prescribes; for example, after we have distinguish'd one Disease from another; again, distinguish'd

distinguished all the Circumstances and different Stages that are to be found in one particular Disease ; and then fix upon one particular Stage of a Disease, so by Analogy, comparing the present Circumstance and State of this Disease with such Circumstances and different Stages of other Diseases, reasoning from Experience and Observation, taking in as great a Compass of Circumstances, Causes and Effects, as can be comprehended by our limited Understanding, I say, he that acts thus, acts from Reason, and may justly be called a Rationalist, which differs widely from the ancient Rationalist. As for Example ; in a Pleurisy, should the Patient omit Bleeding, and those proper Means necessary to oppose the Inflammation, a Looseness, with black fetid Stools, generally comes on about the third Day. The same Symptoms may be found, and often is, in the Small Pox or any other high Inflammation.

Now here is a particular Stage in a Pleurisy, although this Symptom might not appear in every Pleurisy. So that here we plainly discover a Circumstance in one Pleurisy differing from another, which necessarily requires a different Treatment at one Time from what it did at another. Hence arise also parallel Cases, demanding the same Treatment, all Circumstances considered. Therefore a Physician prescribes in too general a Manner, who prescribes this or that Medicine and Regimen in a Pleurisy, Gout, or Small Pox, as if these Diseases admitted of no Difference or Variety of Circumstances, which makes this Manner of prescribing altogether empirical; for, whoever acts thus must give a kind of Universality to their Medicine.

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PERHAPS, indeed, such a particular Medicine may be given, and often is at such a particular Time, in some particular Station or Circumstance of a Disease, and therefore might succeed, nay, often does, who can deny this? Are not *, *, *, *Nostrums* Instances of this? The Physicians themselves cannot deny it. But because such a Man of such a Habit of Body, Way of Life, Climate, Seasons of the Year, former Treatment considered, was at that Time rationally cured, presently they think the Disease, for Example, the Gout, the Small Pox, the Stone, in general is to be cured by the same Means, such Medicines become a *nostrum* for this particular Disease. For those who are not Judges in Physick observing such a Man to be cured, not distinguishing the particular Circumstances of that Disease, not being aware of the different Constitutions, which make those Diseases differ infinitely ;

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not being aware of this, they conclude rashly, and say, why This Medicine cured my Brother, That my Friend, of the Gout, the Stone, &c. I have the Gout, the Stone, why should it not cure me? Pure Illusion! However it is the common Opinion, the Credulity of the Age, the Language of the Generality of Mankind: What Ideas, what Sentiments have these Men of Physick?

THE Empiricks themselves not being able to distinguish these Circumstances, are often disappointed; they assign no Reason why they did so; they only considered that it was the Gout, the Small Pox, or the Stone in general, without descending to these particular Stages and Circumstances that are to be found in the Compass of each Disease; which if they did, they must have compared one Circumstance

stance with another, considered what would be the Event from such and such Signs, what Revolutions might possibly succeed; they must have considered the Violence of the Symptoms, and from thence their Indications of Cure arise, adapting, increasing, or diminishing proper Medicines, or, wholly laying these aside, ready to assume others, should the present Circumstance of the Disease vary, or should the Disease itself become complicated, or an entire Revolution be brought about, or the Disease change into one of a different Nature. But all this is reasoning; Whoever proceeds thus, upon such Principles, acts from Reason; he is no Empirick but a Rationalist. Should the Event, when no reasonable Motive was the Rule Practice, sometimes be fortunate, as indeed it possibly may, yet that fortunate Event is owing to
Chance,

Chance, but adds no Merit to the Empirick at all, who had no rational Design.

THE Methodists proceed upon Supposition, on hypothetick Principles, they retain something of the ancient Rationalists, but are more concise and limited, than even the Empiricks themselves,

EMPIRICISM after all, is a Kind of Reason limited too much ; but the Hypotheticks, under a Shew of Reasoning push their Attempts as far beyond the Bounds of Reason, nay, they infinitely err more than the Empiricks fall short of it ; and in this boundless Field of Imagination and Conjecture, act and take their Indications from some superstitious and imaginary Principles, neither relying upon Reason or Experience. For Empiricks as far as they do go, act from some kind

kind Experience, infomuch that these, who with presumption call themselves philosophical Physicians, ought really to be classed among the superstitious and enthusiastick. For what are such Systems of theirs but Chimera's, pure Enthusiasm? What are such Strains as these? *The animal Spirits are now in Commotion; a vitious Fluid obstructs the Nerves; an Æther propagated along the Capillamenta of the Nerves; a Morbifick, an Acrid, or a Saline Matter falling upon the Vitals; The gouty Matter recoils upon the Stomach, the Head, with a World of such Notions: Compare this with the Enthusiam of —?*

“Last Night the Spirit of the Lord was
 “strongly upon me; I felt an heavenly Grace,
 “&c.” How do they prove this; how can they be able to persuade us of the Truth of what
 Y they

they assert? By what Signs, by what Symptoms, can all this appear evident to our Senses; where are the essential Discriminations that enable us to distinguish the immediate Cause of one Disease from another; between religious Motions of the Mind, and real Enthusiasm? I see none, unless they are able to give us an equal Proportion of Faith with such an exalted and sublime Doctrine, far, I must own, above my Comprehension.

BUT since the Matter of the Disease, the particular Vice of the Solids, The immediate Cause, which, after all, proves to be a hidden Cause; a Cause, at least, as yet inscrutable; However, the Effects, whatever the immediate Cause may be, are evident from Observation and Experience; so are many Causes, which every Day produce this Disease, also
evident

evident; they are known to us from common Observation and constant Experience. Wherefore, excluding all hypothetical Enquiries, the Gout stands now before us as a Disease of a particular Species of the inflammatory Kind.



BOOK V.

Of the Gout, and its several Complications.

THE Gout in general then is an Inflammation of the Joints, and therefore called 'Αρθρίτις (*); the Disease took its Name among the *Greeks* and *Romans*, alluding to the Situation of the Malady. But the Physicians of the 12th Century (from an

Hypo-

(*) Artetica Gutta Arthritis Gal. Goute hac Voce nihil familiaris Medicis 12 Sæculi.—Prudentius dixit Arthresis et in quibusdam Editionibus mendose legitur Arthesis vel Artesis: Artetica corrupte derivatur a Græco ἀρθρίκη supple νόσος, Quamvis Græci pro ἀρθρίκη

νόσος utuntur Voce ἀρθρίτις et per ἀρθρίκηδς et ἀρθρίκη eum vel eam intelligunt qui vel quæ Doloribus Articulorum laborat.—Antonius Nebrissensis Grammaticus inter Hispanos natus in suo Dictionario ait Arthretica, non Arthetica pro Morbo Articulari, sed non animadvertit

Hypothesis of theirs,) gave it the modern Appellation, in *Latin*, *Gutta*, a Drop *, which was received in most modern Languages; for they supposed something distill'd or dropp'd upon the Joints, the Gout, and is again divided into several Species, according to the several Joints that become the principal Seat of the Disease, from whence it takes the following Appellations; as † *Hip-Gout*, *Hand-Gout*, &c.

madvertit Vir eruditus a Græcis nunquam dictum fuisse ἀρθρσις aut ἀρθρῖτις.
— Quos sequens scribere debuisset Arthritica,

(*) *Gutta*, *Italis* *Gotta*, *Hispanis* *Gota*, *Catarrhus*, *Fluxio*, quod guttatim fiat. *Gutta*, *Gallis* *la Goutte*, *Podagra*, (*Arthritis* quæ libet) in *Vita Innocent. VI. P. P.* apud *Rosquetum*. p. 139. *Chronicon Casauriense*: illa Infirmitate, quæ *Gutta* appellatur, graviter fuerat occupatus *Radulfus* in *Vita S. Richardi*

Episcopi Cicerstrensis Num. 86. Cum *Gutta*, Quam *Podagram* vel *Artreticam* vocant frequenter vexaretur, &c. *Pseudo Ovidius*, Lib. 2 de *Vetula*.

Tussiat æternum, juncturas *Gutta* fatiget

Ptolomæus Lucensis Ann. 1284. Defectum patiebatur in *Manibus*, et *Pedibus* propter *Guttas*, ita quod vix celebrabat. Occurrit in *Hist. Mediani Monast.* p. 275, in *Fragmentis Hist. Dalphin.* tom. 2. p. 624. c. 2. &c. &c. &c. &c.

† *Ischiada*, *Soadica*, *Gonagra*, *Chiragra*, *Tenontagra*, *Podagra*, *Onagra*, *Omagra*, *Lumbago*.

Now

Now these are only several Names and different Appellations for one and the same Disease, an Inflammation of the Joints. But should an Inflammation seize the Brain, the Lungs, the Pleura, the Kidneys, the Ureters, or any other Part of the Body, which it often does, the Inflammation extending beyond the Joints, constituting so many different Diseases, as Quincies, Plurifies, Peripneumonies, &c. still the Inflammation in general is the same, notwithstanding new Species of Diseases are formed as different

† Utraque Passio a *Parte* Corporis quæ patitur, *nomen* accepit: altera communiter ab *Articulis* omnibus altera specialiter a *Pedibus*. Sed Podagram *Græci* ab impedimento, vel *Retentione* Pedum aiunt nominatam.—— Nam *Podagra* *Pedum* tantummodo dolor est. *Arthritis* vero etiam cunctorum *Articulorum*, sive multorum.---- Igitur quidam Medici *Arthriticam* Passionem *Genus* vocant, *Podagricam* vero *Speciem*. Etenim quod *Græcis* *Hamarthritis* recte nuncupatur: Si

quidem sit in *Articulis* Dolor, quamquam in *Pedibus* constituitur; *Arthritis* vero non illico *Podagra* dici potest, siquidem *Genua* vel *Manus* tenens γονάγρᾱ aut χερδάγρᾱ dicitur, vel τεροντάγρᾱ, si majores tenuerit Nervos. Sed de his *Nominibus*, quæ *Locorum* Causa discreta videntur, unius tamen esse *Virtutis* intelliguntur, in *Curationibus* certandum non est.

Cælius Arel. Morb. Chronic. Lib. 5. cap. 2. Arthritis.

Parts of the Body become affected, so the different Functions of the Body are impeded, and injured ; of Consequence different Symptoms must necessarily arise; and from these Signs, peculiar to each Disease, all Diseases are distinguished and called by several arbitrary Appellations. Thus, the Voice, Aspect, Features distinguish Men: We only know and distinguish one Man from another by peculiar Signs, as we do Diseases, although the Essence of both are equally unknown. But those Signs in all the Species of the Gout are Marks of Inflammation in general, these, perpetually exist through all these several Diseases; if so, they are perpetual Signs that such Diseases, are in general of the inflammatory Kind, they only differ in Species. So the Gout in the Foot, the Arm, differ in general not at all ; so does a Pleurisy differ not at all from the Gout, a Quinsey from a Peripneumony, a Peripneumony from the Small Pox, the Small Pox from the Plague ; they are all Inflammations
in

in general; their Appellations, Signs, Danger, Cure, &c. vary in particular, according to the several Degrees of Inflammation, and the particular Parts of the human Body affected.

THE Disease is a true regular Gout, when the Inflammation extends no farther than the Joints; but should the Lungs at the same Time shew Signs of Inflammation, why then the Disease would be a Gout complicated with a true Peripneumony; if the Throat should inflame, a Gout, with a true Quincy; if with the Pleura, a Gout with a true Pleurisy; I mean the Inflammation remaining still at the same Time in the Joints. But should the Joints become no longer a principal Seat of the Disease, only some light Pains continuing, why then the Disease would be a true Pleurisy, a true Quincy, and complicated with a small Degree of the Gout.

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IN this Manner the Gout becomes often complicated more or less with most Kinds of inflammatory Diseases. I have even seen People almost worn out with a true Consumption, afflicted with some light gouty Pains. I have seen breeding Women (during their Pregnancy) subject to the Gout. It is much they should not, since they labour, as it were, under an inflammatory Habit of Body, such Womens Blood being generally sized. I have seen a florid, healthy Girl of eighteen, the Menfes not restrained, subject now and then to Inflammations of the Eyes, and whenever this Complaint returned, which it often did, the Gout also returned, and was always complicated with this Malady: A true Gout, her great Toe swelling, red, extremely painful, and more so towards Night; what confirms it still the more, the Joints spreading. I have also seen the Gout complicated even with the Small Pox: Wherefore it is not, absolutely true, the received Opinion, both of the Ancients and

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Moderns,

Moderns, that Eunuchs, Boys, and Women before the Menfes are over, are free from the Gout.

FOR why should not gouty Pains appear when the Body shall be highly inflamed, since the Disease itself is an Inflammation. It is true, gouty Pains are not so frequent, nor do they arise to a very high Degree in such Constitutions as these, because, with such People their Constitutions admit not of a very high Degree of Inflammation, unless from some very extraordinary Cause, as Contusions, Fractures, Dislocations, a pestiferous Air, flatulent Cholicks, Steel Medicines, Opiates, Bitters, &c. for from such Causes as these they arise: nay Children also die of Mortifications, as others do of a more inflammatory Habit of Body, but certainly not so frequently, nor with that Rapidity and Violence. The Gout then, whenever the Blood becomes much inflamed, may be produced, nay often is in any Age, in any Constitution, as

we find the *Menses*, whenever the Blood becomes much inflamed, break forth, as they often do, (not according to their just Periods of Time, or usual Quantity) from such Occasions. What Physician hath not observed this in Women of any Constitution, of different Ages? The *Menses* we have seen anticipated, coming before their usual Time in the young, recalled when long obstructed, returned again, when from the Age they were no more expected.

WE have observed this in the Measles, the Small Pox, Spotted Fever, Plague, &c. Why should they not appear in any high Degree of Inflammation? For the *Menses* appearing in an extraordinary Manner, are Signs of Inflammation as well as Stitches, bloody Urine, livid Spots, Pains in the Joints, &c. What can be more natural than to see such Effects follow their peculiar Causes? Thus we have consider'd the Gout as an Inflammation

of the Joints only, without enquiring what mor-
bifick Matter it proceeded from, how it passed
from one Joint to another; from the Joints again
to the Brain, to the Lungs; we have not confi-
dered what the Particles are, of what Configura-
tion, whether pointed, whether spherical or not;
If they are capable of great Velocity, of what De-
gree of Cohesion, Attraction; whether they are
acrid, saline or otherwise; whether a Serum, a
Lympha; whether a perspirable Matter; whether
the Pores were open, relax'd or not? Whether the
nervous Juice, or the solid Parts of the Nerves
were vitiated; whether the Matter obstructs the
Nerves, the Ligaments, or whether poured into
the Cavity of the Joints; or whether the Matter is
first generated in the Brain or in the Joints them-
selves. If in the Brain we have not considered
how it passes to the Joints; whether through
the Arteries Veins, Nerves or Lymphaticks. We
have considered nothing of all this hypothetical

Theory, because there was no Agreement among Writers on this Disease, which, notwithstanding, took up three Parts of their Works. I could not presume to succeed, where so many Great Men failed; nor could I conceive the Use of such Enquiries. For I thought it was not only acting from Uncertainty, but highly presumptuous to have taken any of these Hypotheses or Systems for Indications to direct me in the Cure. And I must have thought so, when I consider'd my own Character as a Physician, nay more, the Importance of a Man's Life.

The Gout begins generally mixed more or less with other Inflammations than those of the Joints, but it often does from Diseases of another Kind, by Way of Revolution, as from a Dropsy, a flatulent Cholick, &c. And it frequently becomes complicated more or less with the following Diseases; which shew all Complications the Gout is capable of.

FLATU-

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FLATULENT Pains across the Stomach, in the Bowels; Jaundices, Dropfies; vertiginous or Paralytick Symptoms, with sour Eructations, or what is call'd the Heart-burn, these often precede the Gout, and are complicated with it; but never in a very high Degree, as inflammatory Diseases are, unless a Jaundice or Dropfy are attended, as sometimes they are, with a great Degree of Inflammation of the Blood. For the Blood is always highly inflamed when the Viscera are inflamed; and when they are so, the miserable Patient either dies of a Dropfy, Jaundice, or Consumption by slow Degrees, perceiving often light gouty Pains, or is swept off suddenly by a flatulent Cholick, or Loosness, which often arises where the inferior Viscera are ichorous and tabid; unless this Flatus produces an Inflammation in the Joints, which preserves the Patient for a little Time; the Pains encreasing as the Flatus lessens. Thus we find a Flatus sometimes conquers or mitigates
gouty

gouty Pains. These are the most intricate as well as the most fatal Complications (but not less frequent) of Diseases with the Gout.

HYSTERICAL Cholicks in Women, flatulent Cholicks in Men, (Cholicks not arising from any Inflammation) often terminate in the Gout, and when once the gouty Pains become considerable, these flatulent Cholicks disappear, and cannot return 'till the Habit of Body becomes less inflammable. Wherefore Diseases arising from a low poor Habit of Body, I mean, when the Blood is not inflamed, cannot be complicated in a high Degree with the Gout, but must vanish when this Disease begins to make a considerable Progress, and reverts as the Gout or Inflammation disappears. For Nature cannot suffer different Diseases, at the same Time; I mean Diseases essentially different in their own Natures. This I have often observed; I mean, the Revolutions of one Disease
into

into another. And if such a Revolution should be brought about from a Disease extremely painful, and of great Danger, to a Disease less painful, and less dangerous; the Disease the less dangerous may be justly look'd upon, and with great Propriety called a salutary Disease. For Instance, a Quartan Fever is extremely salutary, where the Viscera are purulent; a light Degree of Inflammation in the Blood is necessary to solve an hysterical Cholick; an Ague will check the Gout; a Gout will cure an Ague; the Measles, Small Pox, not in a high Degree, often cure the Febris Pallida or Chlorosick Habit; a common Ague in the Spring, often frees us from being subject to Quincies, Pleurifies, &c.

THOSE subject to the Gout have been free from national Diseases, (particularly in these Countries,) as *Flemish, Kentish, Lincolnshire Agues*. These Agues have not returned again with those, whose Constitutions

stitutions were altered by higher Living, Change of Climate, Use of heating Medicines; for by these Means a Disease of another Nature hath arose, and the Body having suffered for some Time a considerable Degree of Inflammation, which has left behind such a Habit of Body incapable of admitting again a Disease of a contrary Nature; such as an Ague, or any other Disease attended with poor Blood. This is verified, not only by the Observations of Physicians, but by most Travellers: for Diseases, are peculiar to Countries, as the Thoughts of Men are to Constitutions. We find People freed from a long Ague, by only changing the Country; and not only freed, but upon their Return to such an aguish Climate have never suffered again that Distemper. So much did the Living in another Air and Climate alter and entirely change the former Habit of Body. To confirm this, I need not mention the Custom of the *French*, when their Troops having lain long in

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Garrison at *St. Omers, Graveling, Calais*, and other Parts of the *Low-Countries*, being perpetually afflicted with Agues, and Fevers of that Kind, from the Dampness of the Air, and the watry, marshy, low Land ; being order'd to the Frontiers of *Italy* or *Spain*, quite another Climate and Situation, have not only recovered, without the Assistance of any Medicine, they have been so far alter'd in their Constitutions and natural Habit of Body, by continuing long there ; that they have been incapable ever after of any Disease, unless of the inflammatory Kind.

Thus, having considered the Gout from Observation, Experience and Reason, but Reason limited from all philosophical Systems and Hypotheses ; and finding it to be a Disease of the inflammatory Kind, often salutary, often extremely painful and dangerous, often complicated with other Diseases, often preceded by other Diseases ;
and

and also often terminating in other Diseases, and therefore often necessary to be produced, and as often necessary to be restrained or cured, which we shall now endeavour to treat on; but still from the same Principles, disavowing all Hypotheses as Motives not reasonable, not necessary, but highly dangerous, and therefore criminal, from whence our Indication of Cure should be taken.

It will now appear of what Importance it is to prescribe from true Principles in Physick, how extremely dangerous from those that are hypothetick. For although Speculation may be allowed of, yet when we come to act, its no longer a philosophical Speculation, but a human Action. In this our Art the Object is no less than what concerns Life or Death: Wherefore, if there be any Thing that demands Caution, Prudence, Judgment,

ment, Certainty, it must be this, *propter Dignitatem Vitæ Hominum.*

Celsus, no doubt of it, entertained Thoughts of this Kind, who having revolved over and over in his Mind the various Motives that induce Men to act in regard to Physick, concluded they ought to act from the strongest Reason and most rational Motive ; that their Indications ought to be from evident Causes, not but that they might indeed be allowed to philosophise on those hidden Causes by Way of Speculation only, but never to be carried into Practice.

By this Time, I believe, I need no Apology for having taken so much Pains to look farther into Diseases than their bare Names, and that it was ab-

Igitur ut ad Propositum meam redeam, rationalem puto Medicinam esse debere ; instrui vero ab evidentibus Causis ; obscuris omnibus non a Cogitatione Artificis, sed ab ipsâ Arte rejectis.

solutely

solutely necessary to adhere to no philosophical System or Hypothesis. For had I done so, my Practice must have followed from Hypothesis, not from Reason; from Conjecture, not from Observation; from Uncertainty and Danger, not from repeated Experience.

FOR Example; Had I indulged myself with Hypotheses, I might possibly have supposed a gouty Matter, If so, I had contrived some Medicine to expel it, and according to the Nature, the Quality, the Quantity, the Property, my Medicines would also have been calculated for that Purpose. I should then have supposed, and then given an emollient to relax, an Absorbent to sheath the Acrimony, obtund the pointed: Should I have supposed the perspirable Matter detained, I should then have prescribed Sudorificks and other Promoters of Perspiration: Had the Vessels been too springy, I should have directed Medicines to relax, to
loosen,

soften, &c. Had I supposed animal Salts attracting each other; Vegetables had been in Use, Milk, or Medicines producing a soft, Balfamick Chyle that might glide through the Vessels without irritating fine *Fibrillæ* of the Nerves, or obstructing the evanescent Arteries; for 'tis here the learned *Boerhaave* imagines Obstructions generally to arise; although others would have it in the Glands. Had I imagined the nervous Juice to have been vitiated, as *Bellini*, *Boerhaave*, &c. have; I should have directed Medicines to have destroyed the supposed Lentor, obstructing the Nerves, or Medicines to have corrected the Vice in the ultimate Concoction: *Hippocrates* supposed the Cause of the Disease lay so profound that no Medicine could reach it, and assigns this to be the Reason of the Gout's being incurable. Had I supposed the Matter first generated in the Brain, from thence flowing upon the Nerves, as *Galen* the *Arabian* thought; I should then, as he did, have

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have directed Medicines to corroborate the Brain, to prevent the gouty Matter's flowing upon the Joints. Had the Joints been weaken'd, relax'd, or made capable, as they imagined, of receiving this Illuvies; I had, no doubt, directed Astringents, Corroboratives, to fortify, to restore the weaken'd and relax'd Joints: Or had we supposed the morbid Matter in a peculiar Quantity, like a Poison, exerting its Force in one particular Part of the Body; we should then, as a thousand Empiricks and hypothetick Physicians have done, have applied Leaches, scarified, blistered, burnt, cupped, bathed, fumigated, sweated, compressed with Machines: To this Purpose also Issues, Setons, Cataplasms, Poultices, Plaisters, &c. have been applied.

WHEREFORE, whatever the immediate Cause they supposed, this Cause was to be corrected, and according to the various Opinions they entertained of
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the Nature, Quality, or Quantity of the gouty Matter, Physicians generally followed such supposititious Principles by as supposititious a Practice. And this was the Occasion, the only Occasion, of so many contradictory Opinions, such an infinite Variety of Means, and such an almost infinite Tribe of Medicines and *Nostrums* our Shops and the Libraries are full of. As few Physicians had the same Way of thinking ; for nothing can be more arbitrary than Man's Thoughts in Speculation ; and as they differed in Hypotheses, so, their Medicines had the same Fate ; for all was founded upon Conjecture ; no wonder the Physician's Fame was never long secure to him ; it was like his *Nostrums* and Medicines, which stood but for a Time, and then soon became unfashionable. This had such an effect, that those, who read our Books, find so many Contradictions, Opinions, so many philosophical Systems ; and concluding at the same Time, that Physick stands upon

no other Principles, and if it did not, they would have just Reason to hold both the Physician and the Art in the highest Contempt. This Variety of Opinions, and hypothetical State of Physick are not only to be found in most Libraries abroad as well as at Home, but also must be observed by Men of Reason every Day in the Practice and Consultations of their Physicians. Which has had this Effect: Men of Sense daily become Scepticks. If we consider the Credulity of some, and the Scepticisms of others, no wonder Books of this * Kind become necessary; and I will venture to say, unless Physicians give up this hypothetick Physick, they are incapable of answering at least the *Spanish* Author on *The Uncertainty of Physick*.

* *Physick a Jest, a Whim, a Fashion.*

The Apothecary and Surgeon as good as the Doctor.

The Uncertainty of Physick.

By D—, *Benedictin in Spain.*

I KNOW not how it has been, but I find most Authors hitherto, as well among the Ancients as Moderns, (I believe, not less than three hundred, who have treated of this Disease), have chiefly addicted themselves to some Hypothesis or other concerning the gouty Matter; but it has not been so in relation to many other Diseases, such as Pleurifies, Quincies, &c. ; for we hear nothing of a pleuretick Matter, the Materia Morbi of a Quin- cy, or at least very little. They go here in these Maladies a much shorter Way to work; they follow Reason, Observation, and Experience; they come immediately to the Point; they consider a Pleurify to be no other than a Boil or a phlegmo- nous Tumor, hastening to Maturation, attended with its concomitant Fever; which like a Fire ripens this Tumor, or else the Tumor mortifies and is burnt up, as with a Caustick: As we see a gentle Degree of Heat ripens Fruit; if too violent, they are scorched and burnt up. Their Intention here

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is plainly from Reason, the Attempt no other than the resolving of this Tumor, than extinguishing or mitigating this Heat or ardent Fever; and if a Physician be called Time enough, he generally succeeds, by Bleeding, Dilution, and Means of this Kind: But propose the Gout, they are at once taken up with the Name of the Disease, not the Nature of it. But why it should be so, I know not; but certainly it is so. They considered a Pleurisy to be an Inflammation, a phlegmonous Tumor; and as they justly thought, the Consequence must be very clear; the Resolution of this Tumor, as all others of the inflammatory Kind ought to be, was to be obtained; which if brought about, the Fever vanishes and the Patient recovers; if not, the Tumor often ends in a Schirrus, from whence an *Hydrops Thoracis*, or dry arid Cough, &c. or in Suppuration, thence a Consumption, or a long Train of chronick Diseases, and these again generally in Death; or the Tu-

mor passes beyond the Bounds of Suppuration mortifies; if so, the Case becomes instantly fatal.

THUS we see in a Pleurisy quite a different Way of Thinking, Indications are drawn from the most probable and rational Motive, which proves to be quite otherwise in the Gout: But why Physicians should prescribe from such different Motives in these different Diseases, is hard to say; I presume to assign this to be the Reason why Physicians have taken quite different Ways to consider and treat these Diseases. They observed there was a greater Uniformity, something more fix'd, more permanent in a Pleurisy, a Quinsey, &c. than there was in the Gout.

FOR a Pleurisy, the Seat thereof being the *Pleura*, or the neighbouring Membranes, the
Disease

Disease becomes fixed to one Part, seldom varies; and as they knew this to be an Inflammation of the *Pleura*, they had no Difficulty, should the Inflammation even spread, become more considerable, fall upon the Lungs, the Brain, the Throat; they still considered it was as a progressive Fire, a progressive Fever of the same Kind; and should the Brain, the Lungs, the Throat become now the most considerable Seat of the Inflammation, they conceive no Difficulty, since they considered the Genus of the Disease to be inflammatory, but justly give the specifick Differences so many distinct Appellations, as a Peripneumony, a Quinsey, a Phreny. For what is a Peripneumony, a Pleurisy, a Phrensy, a Quinsey; what are they? But ardent Fevers, attended with phlegmonous Tumors. And does not this appear to be so, from the Event and usual Consequences of such inflammatory Tumors? Which is apparent from

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from Dissections of the Bodies of those who have died of such Diseases: For after Death, are not the Lungs, the Brain, the *Pleura* found to be either scirrhous, purulent, or mortified? Are not these Marks of the Fury of the preceeding Inflammation, as the Banks of a River shattered and torn to Pieces, are of the Impetuosity of a Flood.

It was therefore highly necessary to oppose all philosophical Systems and Hypotheses that have been conceived in this Disease, because we could not proceed in a rational Manner, without having destroyed these vicious Principles which would have been, nay, which have been the Cause of so many delusive Indications, that must have exposed the Life of the Patient to the utmost Danger. For whenever we meditate a Cure in any one Disease in general, or any one Stage of a Disease in particular; We
ought

ought to be assured that the Indication pointing out what is to be done, should be certain, and it cannot be certain, unless it arises from Observation, Experience and Reason. If so, we have a rational, and generally, an unerring Indication before us. Otherwise the Indication will be fallacious, and as uncertain as the Theory it flows from. This I look upon to be the Basis, the first Step that leads us to Certainty, to rational Practice, from whence proceeds a certain and most reasonable Art.

IF otherwise, this Indication, this first Step, not being founded upon Observation and Experience, leads us to Uncertainty, hypothetical Practice; from whence the Art becomes uncertain, fallacious, hypothetick; and the Professors of such an Art can assume no other Merit than that of being fortunate, or happy Guessers. Wherefore

fore that we might obtain a certain Indication, an unerring Path, by which we may be led to the Cure and Manner of treating this Disease. The Nature as well as different Stages of the Disease was to be considered.

It must appear at once to the Understanding of what Importance it was to shew the Nature of the Disease, if we consider the Danger of being guided by Hypothesis. We therefore have proved it to be an Inflammation, not differing from other Inflammations in General, although there be many Specifick Differences constituting as many specifick Diseases, but all of one and the same Genus. It must also appear how necessary, nay how absolutely reasonable to compare this Inflammation of the Joints with all other Inflammations in general ; without stopping at the Names of Diseases or making Inflammatory Diseases differ in Kind ; for under the Name of
Diseases

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Diseases there lies a kind of tacit *Hypothesis*, which impresses upon the Minds of hypothetical Physicians, an Idea of so many Kinds of Poison or morbid Matter peculiar to each Disease, differing essentially from each other.

THEY consider one Kind of morbifick Matter, one Kind of Poison in the Small Pox, another in the Plague, another in the Gout, and so on, to most Diseases. There may be a Matter or Poison for ought we know, but whatever it be, wherever it exerts its Force; the apparent Effects in all Inflammations are pretty near the same in general.

As for Example; a gentle Heat only irritates, warms, gives little Pain, nay, its hard to determine whether it be Pain or Pleasure; the Parts become florid; from a greater Degree of

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Heat,

Heat, Pains succeed, the Parts elevate, swell by slow Degrees ; from a greater still, the Pains become severe, acute, the Parts swell, inflame with more Rapidity ; should the Heat be still more intense, the Pains are still more severe, the Parts are now discoloured, they blister, are tainted with Purple, livid or black Spots ; and now they become altogether in a State of Insensibility and Corruption. So whether from common Fire or the immoderate Heat of the Constitution ; whether from elementary Fire collected, Causticks, morbifick Matter, mineral Poisons, the Contagion of Serpents, whether from Lightning, or lastly from whatever other Cause that warms, heats or burns ; whatever the Cause may be, yet the Effects arising from such Causes are in general the same. They may indeed specifically differ as to Degrees, yet surely they differ not in kind.

THUS

THUS *a posteriori* we are enabled to find that whatever the Matter or immediate Cause in most Inflammations may be, yet the Effects are much the same in general. But with those who form Conjectures, or those who learnedly go astray through false Philosophy, by considering the Matter and immediate Causes of inflammatory Diseases, to be essentially different in their Natures, not only are at a Loss to shew the essential Discriminations between the morbid Matter of the Gout, and that of the Small Pox, the morbifick Matter of a spotted Fever, and that of the Plague, or any other inflammatory Disease: But by such Means, by conceiving such Hypotheses, they multiply Diseases; Physicians make Diseases of the same Kind differ essentially from each other; therefore, a fallacious Indication must arise, yet this *hypothetick* Indication becomes the first Step, in order to cure; which must of Course introduce an infinite Variety of Medi-

cines, and Means adapted to the peculiar Effence and Nature of each morbifick Matter.

THIS will appear more evident in the Author; I fhall now examine, becaufe it will convince Mankind, not only how ridiculous fuch enthufiaftick Hypothefes are, but how extremely dangerous a Practice muft be drawn from thence. And I rather chufe this * Author, becaufe he has been looked upon as a ftandard for fome Years, to which too many of our Phyficians have conformed their Practice. Befides, as there

* De Arthritide anomala, five interna, Differtatio. Auctore Guilhelmo Mufgrave, Med. Doct. Inclyti Medicorum Londinenfium Collegii, & Regiæ Societatis Socio.

Καὶ τὸτο δ' εἰδέναι χρὴ, εἰ Λύεῖ ἡ Νῆσος, εἴτε Μελαπίπτε εἰς ἑτέρω Νῆσος.

Exoniæ, Typis S. Farley, & J. Blifs; ſumptibus Philippi Biſhop. Londini quoque veneunt. 1707. *Hippoc.*

appears to me something so extremely absurd in his Doctrine, not only so, but extremely dangerous, when I reflect that this Doctrine is become an almost universal Rule to Practitioners. Of what Importance therefore must it not be to Mankind in general to correct so great an Abuse, which tends to the Destruction of so many thousand People, where-ever this Author is taken as a Guide ? And I am the more surpris'd that this Age, I think not over superstitious, could receive such Hypotheses as so many Articles of Faith.

BUT what is still the more surpris'ing is, that so many Physicians of late Years, who have addicted themselves chiefly to mathematical Studies, inso-much that they seem to be rather Geometricians than Collectors of Observations in Physick ; I say I am much surpris'd that these Gentlemen, who
disavow

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disavow all Principles, unless built upon Certainty and Demonstration itself, should receive *Musgrave's* absurd *Hypotheses* on the Gout, which are so far from being demonstrative, geometrical; that they are the meekest Conjectures and Dreams that can be devised. They even go beyond the utmost Stretch of the Schoolmen, or all that the Peripateticks themselves, or *Arabians* could conceive: They agree with those Systems exactly the most learned *Zanini* * complains of, which shews the *Italians* are infected with Systems as well as we.

(*) De Medicis nostratibus curiosè rogas, qui nostra populosissima in Urbe Medicinam faciunt, quid sentiam, liberè exponam. Νεφέλας Ξέναι, suas Hypotheses in musæo conflant, elaborant, in delitiis, habent, & *Disciplinis* addicti paucissima ex naturæ præscripto ad praxim revocant, veteres Patres penè execrati. Undique pulpita ipsorum Machinas sonant, τεχνολογίματα, structuras, schemata tonant, & denuntiant. Sed

hæc tolerabilia; illud non tolerabile cum Euripide.

—Καὶ δὲ ἐκ ἀνασχετὸν
Εἶκεν ὁδὺ χαλῶντα τοῖς Κακόισιν.

Venetiis Kalendis Aprilis 1723.

Antonius Maria Zanini, M. D.
Veronensis. S. D. Epistola ad D. Ver-
nam.

FOR

Musgrave first supposes a gouty Matter; yet, notwithstanding this gouty Matter cannot be demonstrated, cannot be conceived, as inconceivable as it is, he makes it a principal Agent, it now falls upon the Joints, and constitutes an exquisite Gout †. He then translates it to the Throat, to the Lungs, to the Head, to the Stomach, to the Bowels, and so constitutes an anomalous Gout. With him, this Matter pervades the

† Testatum, inquam, reddet, *Arthritida* non solum [*Regularem*] Artubus Dolores, Tumores, Tofos, aliaque istius generis mala (quæ *Arthritidem* omnino omnem indicare, vulgo fuere judicata) inferre; verum etiam [*Anomalam*] modo *Ventriculo nauseam*; modo, *Intestinis Tormina*; modo, *Renibus Nephritida*; modo, *Pectori Asthma*; modo, *Pulmoni Tussim*; modo, *Cerebro Apoplexiam*; modo, *Nervis Paralyfin*: &, quod *Trunci Partes*, Affectibus indigenis satis superque afflictatas, usque novis & peregrinis aggravet: usque miseros mortales excruciet; tunc ut sæpe accidit, maxime crudelis, quando minime suspecta.

His accedunt *Ætate nostra Sennertus Sylvius, Etmullerus, Sydenhamus*, & complures alii; ut, tametsi *Arthritidos internæ*, qua late patet, Diagnosin certa & fidelis. superfit nulla; nedum ejus ulla Curatio propria; Morbum tamen eum, Medicorum omnis fere ævi Opinione, revera esse; eumque Magnum, & Ancipitem esse, omnino constat: Et quidem mirari aliquando subiit, in Morbo, toties a Veteribus significato, per tot secula Genus Humanum affligente, explicando curandoque; ab eorum Temporibus ad hunc usque Diem, progressum adeo parvum fieri; adeo nihil agi: Utinam, quæ a nobis hanc ob Rem in medium feruntur, Proposito respondeant.

Musg. Præf.
‡ Ex

the Muscles of the Throat, or the Glands, and thus ‡ particularises the Parts where this Matter exerts itself, and so constitutes a gouty Quincy, it passes into the Bronchia of the Lungs, from thence a gouty *Asthma*; sometimes this Matter pervades the Glands of the Mouth, and is then a gouty Spitting; it passes at other Times into the Kidneys, and then there arises a gouty nephretick Case; sometimes into the Teeth, and then it is a gouty Tooth-ach; sometimes, † but this is

† Ex diversis hujus *Asthmatis*, quæ sicci, quæ humidi Symptomatibus, opinari fas est; in priori, Membranas, Nervos, aut Musculos Spiritui trahendo inservientes affici, & iis Materiam impingi; unde *Respirationis*, cum siccitate Labor: In altero, Miasma, Sanguinis sero implicatum irretitumque, una cum eo *Pulmonibus* committi, & iis inhærendo *Respirationem* impedire: Atque pro Diversitate Symptomatum, diversa Morbi hujus subiecta esse, non temere judicamus.

† At qualescunque fuerint eorum motus (neque enim in his *σοχαρμοῖς* diutius hæere lubet) certe perturbari possunt,

vel per alienum & inimicum aliquod, in *Cortice Cerebri* a Sanguine depositum; hæc in penetralia, & sacrosancta Adyta, se insinuans; *Spirituum* Choro se immiscens; ad eos adhærescens; eosque inter se confundens: vel, per Vasa Sanguinem vehentia, in propinquo tumefacta, Tubulosque Spiritus continentes coarctantia. Quæ posterior ratio probabilior est, in *Vertigine* Cranii Depressiōnem excipiente: ubi Angustiis *Spiritus* urgentur, nec quo possint Choreas exercere, Theatro satis spatiofo gaudent. At in *Vertigine* Variolas antecedente, vel ab Ebrietate, & in hac nostra *Arthritica* Locum obtinere (uti potest videtur) utraque.

an Hypothesis of a more exalted Strain, the poisonous Matter of the Gout joins the Chorus of the animal Spirits, mingles with them, adheres to these, and in these secret and retired Parts of the Brain exerts its Fury, from whence an arthritick or gouty *Vertigo*: It would be too much to transcribe the whole; 'tis sufficient to shew that there is scarce a Disease in the human Body, but with him there is a Duplicate; as * gouty
D d Quincies,

* Cap. III. *De Colica Arthritica.*

Cap. IV. *De Diarrhæa Arthritica.*

Cap. V. *De Dysenteria Arthritica.*

Cap. VI. *De Abscessu Intestinorum Arthritico.*

Cap. VII. *De Melancholia Arthritica.*

Cap. VIII. *De Syncope Arthritica.*

Cap. IX. *De Calculo Renum Arthritico*

Cap. X. *De Asthmate Arthritico.*

Cap. XI. *De Catarrho Tussi & Peripneumonia Arthritica.*

Cap. XII. *De Phthisi Arthritica.*

Cap. XIII. *De Angina Arthritica.*

Cap. XIV. *De Capitis Doloze, & Vertigine Arthritica.*

Cap. XV. *De Apoplexia Arthritica.*

Cap. XVI. *De Paralyfi Arthritica.*

Cap. XVII. *De Doloribus in Corpore vagis, fixis; de Ophthalmia; de Erysipelate, & Achoribus Arthriticis.*

Transitio

Quincies, gouty Pleurifies, gouty *Vertigo's*,
gouty Fits of the Gravel, gouty Asthma's, &c.

OF Course this preposterous Hypothesis and false Theory he lays down, raises as preposterous and as false an Indication, which is to be as Signs to follow, and Indications of Cure. And since there does not appear, or is he able to shew the essential Differences of such Diseases, although he endeavours sometimes to do so: How are we to act in such, if there are any such so equivocal, should we not mistake these Signs or Marks, or Indica-

Transitio I. Horum quis Dolorum Mos: Rheumatismi nomine vulgo delitescunt Vagi. Fixi nunc quasi Nephritici; nunc Oculos, Faciem, Aures occupat Miasma, & Ophthalmian quandam Erysipelas, Achores inducit. Achores Arthritici vici aliquando tenent Arthritidos summe Regularis, II.

Cap. XVIII. De Epiphora, & Dolo-
re Dentium Arthritico.

De Dolo-
re Dentium exquisito scripsit
Strobelbergerus, I. Ejus Arthritici Mos
& Natura, II. Quæ istorum Affectuum
Medicina communis; quæ eorum singulo
propria, III.

Historia. Dentium Dolor Arthriticus.

tions

tions for one another? Surely we should? Should we not prescribe often, should we not act, should we not give the same Medicines in a gouty Pleurisy, a gouty Quinsey, a gouty Vertigo, when perhaps it was a real Quinsey, a real Pleurisy, a real Vertigo? Or should we not as often endeavour to promote the Gout, transport by Reversion a supposed gouty Matter from the Head, from the Lungs, from the Stomach to the Feet, to the Hand? But should there be no such Thing, as a gouty Matter lodged in these Parts; but on the contrary these Diseases should be exquisite and real Quincies, Pleurisies; and these Diseases by such Treatment should become fatal, as generally they must from such improper Means; what can the Physician say? Why, he may say, as the *Italian Proverb* * does, the Earth often covers the Physicians Mistake.

* La Terra copre gli errori de' Medici.

THE Signs, not Causes, of Diseases, are Indications to us as important as Marks at Sea are to the Sailor. Should they be equivocal, should there be no Discrimination to distinguish one Land-mark from another, the Sailor must be guided fortuitously. Should he escape Danger, as possibly he may, and happily arrive in Port; I know no Merit he can pretend to, unless that of having guess'd happily, and being a fortunate Man. But should he inadvertently suppose a Mark that was not really there, and should then with all the Art of Navigation direct his Course according to this hypothetick Sign, and so be cast away; why then the Phrase may be altered, we may say, *the Sea covers the Mariner's Mistake.*

THUS, I believe, I need no Apology for having excluded all philosophical System and Hypothesis
in

in Physick ; for having taken so much Pains to prove that all Matter whatever it be, however veiled from human Understanding, produces the same Effects in general ; and that all inflammatory Diseases in general are one and the same, though their specifick Differences are almost infinite, and that the Gout is no other than a common Inflammation of the Joints, and all this any one will readily perceive was highly necessary to be done, in order to form such Indications founded upon Reason, upon Observation, and upon repeated Experience ; that such Indications may lead us to the most certain and rational Practice, and that the Result may be from the most probable and rational Motive : By this means the Art will become certain, useful, and restored again to that Esteem it so justly deserves.

WE shall now go on to point out the various Methods of treating this Disease, which we could not possibly do, unless we had formed a true History of the many Diseases that generally precede the Gout, many of these naturally terminating in the Gout : many of these again, with very little Assistance, are brought to terminate in this Manner ; because many of these being more dangerous than the Gout, and cannot well be cured, but by promoting the Gout, which makes the Gout, when compared to these Diseases, a necessary Disease, therefore ought most certainly to be produced, nay, not seldom raised to a pretty high Degree, but still limited to some proper Bounds, least it should become, as it often does, even more dangerous than those Diseases, from which we expected to be freed by it. If so, the Gout must be far from being salutary ; for 'tis only to be taken in this Sence comparatively with other Maladies.

But

But it's still a Disease in any Degree, should we compare it with a perfect State of Health. It was also necessary to know what are the Diseases that become complicated with the Gout, that one may be able to raise the Gout, that such Diseases may be depressed, cured, that are of another Nature from the Gout, and if they are so, as very often they are, yet they both never at the same Time arise to any very eminent Degree, for that would be inconsistent with Nature, but the one must be swallowed up soon in the other, as we find in a Dropsy, an Ague, a Cholick; for in these either the Gout becomes more considerable, and these decline; or these again become more violent, and the Gout generally gives Way. Lastly, it was necessary too that a Physician may know what those Diseases are, into which the Gout terminates or leads us to; that we may be able to prevent the Approches of such Diseases,
or

or recal the Gout again, should those Diseases make it necessary. As for example, Dropsies, violent Cholicks in the Bowels, Stomach, Palsies, Vertigo's, Jaundices, &c. These Diseases preceding the Gout, I think cannot well be cured, without the Gout's returning again.

THERE are such Medicines as recal the Gout: this cannot be surprising if we reflect on the Nature and Efficacy of such Medicines proper in such Cases; for these Medicines have Power to inflame and raise the Constitution.

And since the Gout is an Inflammation, why should it be surprising to find the Gout return from the Use of such inflammatory Medicines.

WE

WE are also to distinguish in what Constitutions, (considering Mens Occupations and Manner of Life), the Gout may be looked upon as unnecessary, and ought to be prevented; not only so, but cured; which I think it may with as much Certainty, and with as much Ease as a Pleurisy, a Quinsey, or any other Inflammation of equal Degree with the Gout. Wherefore all this must be known before a Physician can be qualified to treat this Malady in general. And I think this must be apparent from what we have hitherto laid down.

OF of what a vast Extent then are the Views of a rational Physician, relying wholly upon Observation, Experience and Reason, when compared with the limited and narrow Bounds of the Empirick, depending upon nothing but a Kind of Universality of one individual Medicine;

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or the narrow and limited Views of the hypothetical Physician, who generally supposes some peculiar morbid Matter, then perpetually aims at altering, reverting or driving out this supposed Matter by a constant Course of one and the same *Nostrum*; for there Gentlemen have their *Nostrums*, as well as the Empiricks.

WITH us, we are to vary, fix for a Time, reassume new Medicines, propose other Methods, abolish these again, just as the Disease continues, rises, falls, or changes into another, or reverts again; whilst they are chained down, as it were, to one individual Point.

It is necessary to repeat what in a manner we have said before, because it is the Indication I take to direct me in the Cure. In whatever View we

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we take the Gout, we must look upon it as an Inflammation of the Joints; whether we consider the evident Causes that produce it, the Diseases that precede it, or are complicated with it; whether we consider the Diseases it frees us from, or the Diseases it terminates in; or whether we consider the immediate Approach of this Disease; or lastly, whether we consider the Symptoms attending; I say, the Gout from hence appears plainly to be no other than an inflammatory Disease. But what still puts the Point in a clearer Light, and makes it altogether demonstrative, is the Manner of Treatment, for the Effect and Efficacy of those Medicines that have Power to raise, oppose, or subdue other Inflammations; such Medicines, I say, and Manner of Treatment have also Power to raise, oppose and subdue gouty Inflammations in common with all others.

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Therefore a Posteriori *the Gout is an Inflammation.*

BUT as it is a particular Species of Inflammation, it may and is indeed found to require some particular Methods and Medicines peculiar to this individual Inflammation. We will therefore suppose the Gout now to be a real Disease, I mean not salutary, therefore demanding a Cure as a Pleurisy, Quinsey, or any other inflammatory Disease. The first Consideration would be this: Supposing no Hypothesis intervenes. *Such a Man not being subject* to Inflammations of the Lungs, Brain; not being subject to Quincies, Asthmas, Jaundices, Dropfies, Vertigos, &c. falls into the Gout. The Gout then being a Disease, and the Physician justly looking upon this Distemper, as not necessary, not salutary, would most certainly,

ly, nay, ought, to endeavour a Cure. For why should not this Disease, often much inferior to many of the inflammatory Kind, demand a Cure? And why should it not be as curable as other Maladies, more violent and more dangerous; is to me astonishing. Certainly it ought, and I am fully persuaded it can be cured.

BUT should they not attempt a Cure, which possibly many Physicians may not, being withheld by some superstitious or hypothetick Notions; why should it not be mitigated, lowered, or at least prevented from detaining the Patient so many Weeks, nay Months, in most exquisite Pains, leaving the Joints knotted, distorted; or the Limbs emaciated; the Body sometimes covered with Wounds, pouring out a chalky Matter; the Limbs often contracted, or relaxed, the Power of Motion wholly lost. This is not all, for the Gout
being

being left alone, unrestrained, nay often assisted and kindled up by inflammatory Medicines, or heating Regimen becomes no longer confin'd to the Joints, but the Inflammation rages over the whole Body, and too often destroys. I can attest this, for I have seen many unhappy Instances; I have seen many, who have died even of Mortifications; so high was the Inflammation raised, or arose alone from the inflammatory State of some Constitutions. Why then should we not attempt a Cure, at least to mitigate, to controul so violent a Disease? We certainly ought; Reason requires we should, and all Physicians would, as many among the Antients have, did they conceive the Gout to be a common Inflammation. But what has put many Physicians upon acting otherwise, hath been owing to their hypothetical Enquiries concerning the morbid Matter; this gouty Matter they apprehended would be thrown upon the
Brain,

Brain, the Lungs, upon the nobler Parts, should they attempt to treat this Disease as an Inflammation, without Regard to a gouty Matter.

So from this Apprehension many left it as a Country unexplored, a Sea unnavigated ; or if they attempted to mitigate or lower these inflammatory Symptoms, it was with Fear, with unnecessary Cautions, and when they acted, it was never altogether agreeable to an Inflammation, but partly so, and partly with a View to the gouty Matter ; but all this will plainly appear to be no other than an idle Fiction, pure Illusion.

WE will suppose the Gout then present, a shivering Fit precedes, the Pains now seize the Foot, the Knee or any other Joint, the Pulse quick, hard, full ; the Urine high-coloured, &c. Are not these Signs of Inflammation ?

Does

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Does it not require a Treatment peculiar to such Symptoms? It certainly does. Let the Diet be low, cooling, subacid, as in other Inflammations: Let the Parts be fomented with Whey, Milk, or a Decoction of Mallows, with Vinegar, or any Thing of this Kind proper to mitigate or resolve the Inflammation; should the Pains, notwithstanding this, ascend, the Fever become higher, the Pulse quicker, harder, fuller, the Urine higher coloured; the Tumor shewing Signs of a superior Degree of Inflammation; Do not these Symptoms require a lower Regimen still more cooling, more acid? May we not bleed, purge with Tamarinds, Manna, Cassia, Salts; may we not repeat these Evacuations according to the Degree of Inflammation? Certainly we may. Or, should the Gout be still of a higher Degree, May we not use these Evacuations in greater Quantities, or foment the Parts more frequently?

swollen

swollen with greater Quantities of Vinegar? Certainly we may. All this may with Safety be done. And provided we keep within proper Bounds of Evacuations, low Regimen, and outward Applications peculiar to the several Degrees of Inflammation; we need not fear the ill Effects of this supposed gouty Matter; for after all, it is but a supposed gouty Matter. But should we go beyond these Bounds, bleed, purge, or live too low, foment with too great a Quantity of Acids, and all this, when there is no great Degree of Inflammation, I must confess there would arise some Disease or other, injurious to the Constitution. But there can arise nothing, according to my Apprehension from a Matter repell'd, from a Matter falling upon the Lungs, Stomach, Bowels, Head, &c. neither will there arise any Disease, even peculiar to the Gout when repress'd, more than in many other Distempers. For Instance;

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Should

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Should an hysterical Woman be seized with a light Cold, Pleurisy or Quinsey; should such-a-one be treated with too low a Regimen, or Liquors too acid, the Evacuations too copious, would there not arise some Disease or other, notwithstanding the Fever and Inflammation may be suddenly checked, she may possibly, if we may use the Expression, be over-cured. Would there not be a Revolution in the whole Habit of Body brought about? Certainly there would. And in the Room of this Inflammation, would there not arise a Flatus or Cholick in the Stomach or Bowels? Would there not come on Retchings, Purging, nervous, paralytick or vertiginous Symptoms? May she not fall into a Jaundice, an Ague, or a Dropsy? Certainly she would, unless a new Inflammation arises from another Manner of Treatment. In
Children

Children, may there not be an Inflammation from the Teeth, a Cold, or any other inflammatory Disease, than which there is nothing more common, should the same disproportionate Manner of treating these inflammatory Cases in Infants be made use of; may there not be brought about some extraordinary Revolution in their Constitutions; would not other Diseases than inflammatory succeed; nay, would not the very same Symptoms in a manner arise, as in gouty and hysterical People, from too copious Evacuations, from too cool and acid a Regimen, disproportionate to the State of the Inflammation? Would not these Infants now be seized with griping, cholical Pains; would not the Bowels and Stomach be extended with Wind; or purging or vomiting up of green, acid Matter; would there not be nervous and paraly-

tick Symptoms, and might not all these vanish again by the Force of Nature, or too hot a Regimen, would not a new Revolution be brought about, a recent Inflammation arise; nay, arise so high that the whole might soon terminate in a Mortification. In the Treatment of Inflammations in Infants, hysterical or hypochondriac Men, we hear of no morbid Matter repell'd; Physicians apprehend no Danger from a morbid or poisonous *Miasma*; Why should they apprehend it then in the Gout. Wherefore we may safely venture to restrain or lower the Gout, nay, attempt to cure it as a common Inflammation; but not with that Rapidity, as to raise nervous and flatulent Diseases. If this Method I have proposed was universally observed, I presume, few gouty People would suffer much Pain, their Joints
neither

neither would become knotted, distorted, nor their Limbs emaciated, relaxed; there would be no such Thing as chalky Matter, there would be no Suppuration, nor need we dread the Danger of Mortifications if Physicians could be prevailed upon to observe this Method; neither would an Inflammation ever pass beyond the Joints, and of Consequence very few or none would die. In short, this is curing a Fit of the Gout, and may as justly be said so, and with as great Propriety of Speech as if we cured a Quinsey, a Pleurisy, the Small-Pox, or any other inflammatory Disease. But to prevent a Return of the Gout, would be as improper, as unreasonable, nay, altogether as impossible as to prevent the Return of a Pleurisy, a Quinsey, or any other the like Inflammation. But as most Inflammations proceed from the same Cause; the same Precaution, the same Regimen,

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Regimen, and the same Medicines may bid as fair to prevent the Return of the Gout as well as any other inflammatory Disease.

THE Gout, is often complicated with a Quinsey, Pleurisy, Peripneumony, Inflammation of the Bowels, Kidneys, Ureters, Bladder; with the Stone or Gravel; the Gout complicated with Contusions, Dislocations, Fractures, the Hemorrhoids, but not Bleeding; for should they bleed copiously, the Gout may be mitigated, perhaps solved, at least cannot arise very high; with all these it often is complicated.

COMPLICATIONS then of this Kind may be considered and treated as a Quinsey complicated with an Inflammation of the Lungs; an Inflammation of the Lungs with a Pleurisy, or a Fit of the Stone, complicated

ected with an Inflammation of the Brain; the Small Pox with a Quinsey, the Measles with a Peripneumony; a Dislocation, Contusion, Fracture may be complicated with an Inflammation of the Lungs, Spitting of Blood, Gravel or Stone, or Inflammation of the Kidneys, &c. The Gout, I say, may justly be considered to be complicated with any Kind of Inflammation, as any of these Diseases are with one another; for in curing the one we generally cure the other.

THE Gout is not only found to be complicated more or less with more inflammatory Diseases, but it also is often complicated with itself; I mean the several Species of this Malady are often complicated; but this is a Distinction fit for the Schools, not Practice. However some of the *Greeks* from this Distinction of the various Species, made two different and distinct Diseases. For when the Inflammation

Inflammation seized more Joints than one at the same Time, they called the Disease *Arthritick* in, *Greek*; but when it went from Joint to Joint *Podagra*. The Moderns not long ago called the *Arthritick* of the Ancients, *Rheumatism*, so we have now this one Disease called by two different Appellations, and believed generally to be two distinct Diseases; but whoever reads and practices with much Attention, will find they are but one Disease after all.

LET us consider the most simple, regular and exquisite Gout: Let us compare this with that complicated in itself. The most regular and simple Gout first attacks the Joint of the great Toe, the Ankle or the Foot in general: The Pains come on severe, not lasting, not permanent; but, lancing, acute, acting, as it were, by Pulsation, and at certain Intervals; and during these short

Thus

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Intervals or Remissions of Pain, the Patient finds a Kind of momentary Pleasure, a momentary Increase of Spirits, often inclined to Repose, to Sleep; but the returning acute Pain prevents that Repose. The Fever, Pains and Inquietude are more violent towards Evening, continuing almost all Night long, till about Morning, the Intervals are longer, the Pains less acute, not so severe, and by Degrees vanish all but the Fever, which gradually subsides, and at last remits. The Patient falls asleep, the great Toe, the Instep or Ankle swells, inflames, shines, is florid, and the Tumor is now seen to be moist or bathed with a clammy dewy Sweat.

THE Patient continues pretty well during the Day 'till towards Night again he becomes cold, chilly, and sometimes shivers; as in an aguish

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Fit ; (if so, the subsequent Fever and Pains will run very high) the Gout now attacks the Knee, the Hand or any other Joint, and thus the Inflammation takes its Course in the same Manner as it did in the Toe, the Foot, the Ankle ; then abates again and passes on to some other Joint, 'till it hath taken its usual Rounds, so that the whole is a Composition of many Fits, with so many distinct Periods or Intervals. This is what we call the most exquisite and simple Gout. But that more complicated with its own Species is, when the Feet, Hands, Elbows, or any other Joints are at one and the same Time laid up with the Inflammation. Besides the Pains are often here continued with a high Fever, without any Kind of Intermission for a considerable Time. And this we may say is the Podagra complicated with a Chiragra, that
again

again with the Sciatica. But these are useless Distinctions; for whether it be a Hip-Gout, a Joint-Gout, an Erratick-Gout, or Rheumatick-Gout, it matters not; in general it is the same Disease; it is an Inflammation; and in general, demands the same Manner of Treatment.

THE Gout complicated with a Dropsy, flatulent Cholick, Jaundice, &c. ought to be raised, or promoted, which it will by a warm, high Regimen, heating Medicines; particularly *Caryocostinum* dissolved in strong Wine: However, if these Diseases are properly treated, as if there were no Gout in the Case, such Distempers will decline as the Gout ascends (which I have generally observed,) especially if such People have ever had the Gout before.

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THIS Disease seldom terminates in Suppuration, but the Consequence is often as bad, by affecting the Joints, which if injured require no other Treatment than what Surgery affords. I shall now close this Discourse with observing those Variations or different Stages common in this Disease, the Treatment of which calls for the most severe Judgment as well as great Sagacity of a Practitioner. I have observed, gouty Pains in some People to be more or less acute, continue longer or not, the Parts swell more or less, some are apt to suppurate, others breed chalk Stones, these again not at all; some Joints with greater Facility knot, spread, or become dislocated; others rather relax: As for Example; the Fingers become knotted, gummy, spread, or they breed chalk Stones, sooner than the Wrists, Elbows, or the Feet; the Toes often;
the

the Knees not so frequent; the Legs emaciate sooner than the Arms, but the Knees and Ankles relax sooner than these. Matter is often formed in the Cavity of the Hip-Joint, seldom in others, an œdematous Swelling follows an Inflammation of the Ankles, seldom in any other Part; the Vertebrae of the Back soon become distorted, and the tallest, straightest Man often becomes crooked, as if born so. Some Joints are also schirrous, and not seldom blistered or stained with purple or livid Spots. But what is all this, but the Effects, the necessary Consequence of preceding Inflammations? Why should it not be so?

BUT to account mechanically why one Joint forms Chalk, another is filled with purulent Matter, why others relax, these contract,

tract, others again emaciate; I presume not to determine I leave such Phenomena to Men of greater Leisure, of greater Abilities, at least in the *curiosæ nugæ*. I only have presumed, as *Sydenham* says, to relate the History of a Disease; I meant no more than to recite those evident Causes, as well as constant Effects, arising both from the Hidden as well as Evident, and lastly to recommend those proper Means, I have so often observed and experienced in the Course of my Practice, those Means capable of controuling the Disease, whatever the Essence or Cause may be.

F I N I S.



¶ pg. 182 For Galen the Arabian, read Galen
and the Arabians. pag. 70. for then ever, read
then air. pag. 136. For Valesius read Professor.

Handwritten text, possibly a signature or name, located in the upper left quadrant of the page.

